COUNTWAY LIBRARY
HC 4PID 3

The Drama of Life or the Evolution of Man

Communicated by Automatic Writing
Through the same source as
'I Awoke'

BOSTON
MEDICAL LIBRARY
8 THE FENWAY

THE DRAMA OF LIFE

OR

THE EVOLUTION OF MAN.

As set forth in the Revelation of S. John.

COMMUNICATED BY AUTOMATIC WRITING.

THE DRAMA OF LIFE.

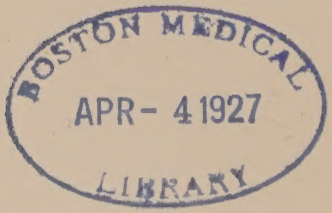
OR

THE EVOLUTION OF MAN.

"Another Book was opened which is the Book of Life."

London:
DAVID STOTT, 370, OXFORD STREET, W.
1895.

2. Am. 200



PREFACE.

THIS volume is issued by the "Three Friends" in response to many hopes expressed by readers of "I AWOKE," that more communications from the other side might be made public.

The "Drama of Life" was received through automatic writing in exactly the same manner as "I Awoke," and like that book, has been sent out without correction or alteration of any kind.

The second part of "I Awoke" may be read as a suitable introduction to the Drama, as we have there the germ of the idea which is more fully enlarged upon in this book; namely that the Apocalypse is really a history of human life in all its various developments as lived out by man here or hereafter.

The Drama, however, has not been received from the "School of Giotto," but from one who has passed over some years, and who gave it to the "Three Friends" at different times during the year 1894.

INDEX.

BOOK I.

	PAGE
Introduction ...	9
Prologue	13
Symbolism of numbers	15
First Vision ...	20
Act I. Scene 1	25
Scene 2	30
Scene 3	33
Scene 4	36
Scene 5	42
Scene 6 / Scene 7 ...	46
Second Vision ...	52
Act II. Scene 1	60
Scene 2	65
Scene 3	66

	PAGE
Act II.—*contd.*	
Scene 4	69
Scene 5	71
Scene 6	74
Scene 7	78
Third Vision ...	81
Fourth Vision ...	108
Acts III. and IV.	84
Scene 1	86
Scene 2	88
Scene 3	89
Scene 4	91
Scene 5	94
Scene 6	100
Scene 7	105
Summary	109

Songs of Worship ... 115

BOOK II.

	PAGE		PAGE
The Book of Life	127	Three Proclamations	199
Mystery of God ...	136	Heavenly Voice ...	202
Two True Witnesses	141	Two Harvests ...	204
The Epic of Evil		Day of Judgment	208
Part I. The Great War	150	Two Deaths ...	212
,, II. Battle of Armageddon	156	Two Resurrections	214
,, III. Two False Witnesses	164	Two Suppers ...	217
Two Women ...	182	Measurement of Temple	221
The Sealing ...	195	Two Cities ...	226
		Final Vision ...	
Appendix	253		

BOOK I.

THE DRAMA OF LIFE

OR

THE EVOLUTION OF MAN

AS SET FORTH IN THE REVELATION OF S. JOHN.

INTRODUCTORY.

The Revelation of Jesus Christ, which God gave him to show unto his servants, the things which must shortly come to pass: and he sent and signified it by his angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

IT has not been possible to any on our side to communicate directly with the apostle John, or to verify our belief as to the author-

ship of this book; but for many reasons it seems to us almost certain that the beloved disciple wrote both this and the gospel and epistles that bear his name. The great difference in style between the Apocalypse and the gospel may arise from the former being a revelation, a spirit writing, while the latter is his own. For the same reason the resemblances are accounted for, because you know, by your own experience, that the medium stamps something of himself on all that he receives.

As to the exact date at which it was written, the place where John was, and all merely critical and superficial matter, there is no need for us to trouble in the least. In fact, if author, date, and place were all different from what we believe them to be, it would not alter the value of the book, nor change its true meaning.

Yet to enter fully into its spirit we

must try to see from the standpoint of the writer as far as we are able.

We cannot be far wrong if we imagine that the medium was a Jew. Steeped in the language and imagery of his own scriptures, and with the love of the Hebrew mind for similes, hyperbole, exalted and even exaggerated language, as also for the symbolism of numbers, he views nature from much the same standpoint as the old prophets did, and some of his imagery is borrowed from their writings.

The author (whom for convenience we will call John), was clairvoyant and clairaudient; but in writing down his impressions he naturally borrows similes from the storehouse of his own mind.

We can well imagine him in his banishment meditating on his destiny, and from his own he would turn naturally to that of his fellow disciples and of his Master. "Tarry till I come." Those enigmatic words must have

carried his thoughts onward and upward to the possible and probable future that lay before him.

Then there was unfolded before his vision the DRAMA OF LIFE, the EVOLUTION of the DIVINE from the HUMAN, of the GOD from the CREATURE.

This Drama was cast in such a form as made it most easily apprehended by John, and when he clothed it in language, he naturally borrowed its imagery, as I have said, from the storehouse of his memory.

This book, then, is the history of man's manifestations in soul, and body, and spirit forms: it shows the struggle which is necessary to the true being that it may so manifest itself, and it shows the final triumph of the perfect being as inhabiting the first unity sphere.

PROLOGUE.

We have now to study man under a two-fold aspect; as an individual and as a race: and under two forms; as imperfect and as perfect.

Firstly.—If we consider the history of man as an individual we must remember that only a part of the experience may be his, and that greatly modified; but if we are considering the history of the race, our views may be larger. If I were to write a history of mankind for the information of some being other than myself, I should speak of birth, of childhood, old age, sickness, death, joy, sorrow: these would be true in all points of the race, but would have to be modified for the individual.

Secondly.—We consider man under two forms. First as the perfect; then as the imperfect; becoming, growing into the perfect.

Before commencing our Drama it will be helpful to give some idea of the form in which it is cast, that we may see something of its harmony, and have a key to its interpretation.

The book divides itself naturally into two parts, the first of which takes an essentially dramatic form. It consists of four acts, each containing seven scenes; the four and the seven showing that it is a perfect (7) history of Man (4).

Each act tells us the same story though in different language, and from a slightly different point of view. I refer to the seven letters, the seven seals, the seven trumpets, and the seven vials.

The scene is laid in three distinct places, representing three distinct states: the earth, the air, heaven; and these three are all destroyed or changed, as being imperfect, and a new earth and a new heaven are made manifest. This is man in three planes of being;

the earthly, the intermediate, and the heavenly; in each of which some part of him is more particularly tried and purified, though his full perfection does not come until he has attained the unity spheres.

(The numbers here and throughout the book should always be considered in reference to the interpretation given; otherwise we shall lose their force, and get disjointed fragments instead of one harmonious poem.)

The second part of the book consists of a series of epics, cast chiefly in a dualistic form, in each of which the *two* gradually become *one,* thus showing the perfection of unity, which is higher than the perfection of seven.

The Symbolism of Numbers.

Let us first carefully guard against making too much of these numbers, remembering that in themselves they are valueless, and have a

meaning only as John puts one into them. We may look upon them as pictures or architectural designs of the real living building which is to be placed before us. We look at the plan and that may help us to understand the harmony of the temple more fully.

You cannot have failed to notice the great prominence that is given to numbers throughout the book. The various symbols used are nearly all connected with numbers. As, for instance, 7 seals, 7 churches, 4 horns, 4 living creatures. These numbers all have their meaning, and the key to them is the key to the whole book. It will be well to give you a list of those which occur most frequently, with a few words of explanation, leaving them to be interpreted more fully as we go on.

I. 1 is unity, and refers to the highest of any kind, to the most perfect type: One Lamb, one God, one Christ.

II. 2 refers to the double form in which

truth presents itself to the human mind; the outer and the inner; the higher and the lower; the apparent and the real; the transitory and the abiding. Two witnesses, two women, two earths, two heavens.

IV. 4 refers to man in his earthly state; to his limitations as an individual in contrast to 12. Four living creatures, four corners of the earth, four winds.

XI. 12 is closely connected with 4. It means man in his relationship to his fellows, man as universal rather than as individual. Four is I, myself; twelve is I and thou—we. Twelve tribes, twelve foundations, twelve gates.

III. 3 is only used as the fourth part of 12; that is man passing from the selfish to the all embracing; from the individualist to the true brother. Three measures, three parts of the great city.

VII. 7 is the symbol of perfection, of completeness: thus the seven churches stand

for the whole church; the seven spirits for the one universal Spirit. This number 7 occurs constantly and is connected with about fourteen different symbols.

III½. In opposition to seven we have three and a half; this means incompleteness, transitoriness, while seven is finality.

X. 10 is the symbol of earthly power, of completeness in that which is outward and transitory. Ten horns.

V. 5 occurs but seldom and shows earthly power as very limited.

1000. A thousand is used to imply a very long period; an age, the "for ever" of certain states or planes of being. Used in connection with 12, or 12 times 12, it implies man as dwelling in one state for an immense period, for eternity.

666. This mystic number, of which so many interpretations have been given, means, I think, this. The sum of human experience

while the ego is still manifesting in any form which might be called a body. It says that this is the number of a Man. I work it out this way. Take the square of all the numbers from 12 to 1 inclusive, *plus* the square of 4 (which is man in his individuality, therefore Man particularly) and the result will be 666.

THE MYSTIC NUMBER OF THE MAN.

This Drama of Life is symbolised by numbers, and the square of these numbers, or the sum of his experience, gives the mystic number of the Man.

$$
\begin{aligned}
1^2 &= 1 \\
2^2 &= 4 \\
3^2 &= 9 \\
4^2 &= 16 \\
4^2 &= 16 \\
5^2 &= 25 \\
6^2 &= 36 \\
7^2 &= 49 \\
8^2 &= 64 \\
9^2 &= 81 \\
10^2 &= 100 \\
11^2 &= 121 \\
12^2 &= 144 \\
&\hline \\
&666
\end{aligned}
$$

FIRST VISION.

A Son of Man.

I saw seven golden candlesticks; and in the midst of the candlesticks one like unto a Son of Man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength, and when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the First and the Last, and the Living One; and I was dead, and behold I am alive for evermore, and I have the keys of death and Hades.

IN order that we may fully understand what is the end to be attained by all the suffering and conflict that lies before the soul, we are presented first with an image of what man is finally to become. A SON of MAN is shown to us, as far as our limited powers are capable of perceiving him. He is, as John says elsewhere, THE WORD; THE WORD who is with GOD; THE WORD who is God. Or, as he says here, THE FIRST; THE LAST; THE PRESENT LIVING ONE. He is made manifest in the flesh, and we behold his glory; we see in him what man really is, and this vision is at once a picture and a promise of what we each and all shall be in power as we have ever been in true essence.

This Son of Man stands by the seven-branched golden lamp of the Temple, which represents the seven churches, or man in seven aspects, and chiefly on the earthly plane; while the seven stars are the angels of the churches,

representing man in seven aspects, chiefly on the higher plane. Thus he is represented as abiding in the centre of humanity, as, in the deepest, inmost centre of your being dwells the true ego.

This being is not yet pure spirit, but is manifested in a body clothed down to the feet with that which is form.

The two-edged sword shows that his speech is a perfect witness of the spirit which dwells within him; the two edges showing that the outer and inner correspond; that there is perfect harmony between the springs of feeling and their outward manifestation. I AM THE TRUTH.

His eyes are as a flame of fire: he has the vision of the pneuma, that burns through all mere appearance—through the veil and sees into deep reality.

His feet have all strength, so that he can unweariedly perform any work for his brethren.

Truth purified by the fire of suffering is the golden girdle of his breast; his voice is able to reach to every heart, and to interpret itself in any language.

The purity of the hair shows him as the Ancient of Days, while the eyes show him as the eternally young. His countenance shining as the sun shows him to be the creating source of life in others; I AM THE LIFE.

Having passed through all experiences, he has now the keys which unlock all mysteries, and when we see this Son of Man next, it will be as interpreting the Book of Life to his brethren.

This is John's first vision: he describes it in words borrowed from objects and ideas familiar to him, as is most natural; but the vision is equally clear to us, for the great facts of life, and the essential elements of man's character and being are the same in all times and all places.

With this perfect picture ever before our eyes we may labour on cheerfully, working at the tapestry of our life, knowing that in due time it will shine out in as perfect a form and with equally glowing colours. Notice that this vision takes place on the seventh day, but on the first earth: all is perfect in itself, but there is a higher vision to be shown us later on.

ACT I.

Scene I.

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks: I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which called themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for my name's sake, and hast not grown weary. But I have this against thee, that thou didst leave thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

THE seven-fold picture now to be unrolled is a very different one; it is sadly discoloured by sin and weakness; yet under all the blots on its surface can be traced some of the lineaments of the Perfect One. Do not put any limit to this picture as to place or time, or think of it as representing man in a religious aspect chiefly. John, looking at those phases of life with which he was acquainted, and seizing some special point or characteristic in the churches he knew so well, embodies them in one general view.

We must notice the intimate relation between this elder brother and ourselves, and see how reasonable is the authority with which he speaks. To this first church he describes himself as having lived both on the earthly and the heavenly planes; he himself has had to see that his lamp burned brightly, and to keep the oil of love well replenished: he has also had the experience of the angels, and is

therefore a brother born both for prosperity and adversity: he can give all the sympathy which the young and ardent soul requires. All the churches are addressed in the same way: each message is to the angel of the church, and is concluded by the call to all to hear what is said to the church itself.

The angel of the church may represent man in his diviner aspect; the higher side of his nature is addressed, the best in him is gently reasoned with, and we know that this is how it should be.

It is not necessary that the actual experiences of life should occur in the exact order in which they are given here, yet there is a certain fitness in the way they are represented; the general, the most common sequence is observed.

You must bear in mind that the infancy of the race, or of the human soul is given in the book of Genesis, and is never dwelt upon

in this book. In this first aspect, this first facet of the seven-sided precious stone, we see man in his early youth, and we see him possessing all the usual characteristics of that period. Here is the hardness of judgment of others that is so common at that time, making his very virtues aggressive.

He cannot bear those whose life is not quite consistent; the least failing spoils, for him, the whole life, and his brethren are to him either heroes, hypocrites, or absolutely wicked. Those that do not come up to the standard that he has raised for himself are at once set aside as false apostles. His own failings are unmarked, but in reality the spirit in which he lives is not the true and living one; he has left his first love. The warmth of affection, the simplicity, the outgoing of his childhood have departed, and he has become the centre of his own universe.

But there is a brighter side. He is not

afraid of suffering; he labours and has patience and faints not; he goes forth conquering and to conquer with all the bright hopes of youth, believing that now life has opened to him fully, that all power is his, and that nothing can stop him on his triumphal path. Yet in all this self is the first object; the flame of love burns low in the socket, and threatens to become extinguished.

Should this first failure be set right, then he can eat of the tree of life; life will unfold itself before him, there need be no delay, no steps to be retraced; no time wasted in inaction, but he can pass on to the second and higher stage.

Scene II.

These things saith the First and the Last, which was dead, and lived again: I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. He that overcometh shall not be hurt of the second death.

The Son of Man now speaks of himself as having died and lived again, and as therefore possessing the right to encourage his brethren to struggle unto death as he had done. He can promise them the crown of life, for he

knows that such a conflict is always followed by a birth into a new and fuller life.

Early manhood is taking the place of youth, and the stress of life is greater. Its difficulties are increased, for it is no longer a dream, which the imagination can shape as it will; but a reality that must be grappled with. This passing of dream into reality causes the soul to believe itself poor, yet it is not so, for he is rich if he lives out this experience as carefully as the last. There is one temptation which is very common at this time, it is the desire for a name, to be considered someone without having really earned the distinction; to be called one of heaven's favourites without the inner life corresponding thereto.

The soul needs here to be encouraged to be faithful, to strive for the highest and best, even unto death; so that in dying constantly to self and lower planes of being he will attain to the crown of life. He is warned that life

is necessarily a restraining force; he is not yet free, but must be bound in the chains of the outward for ten days. That is, he must be prepared for the limitations of his outward nature to press on the soul for a long period. The trials of earth will have full power over him, but if faithfully met and battled with, the soul need have no fear of the second death.

Scene III.

These things saith he that hath the sharp two-edged sword: I know where thou dwellest, even where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days of my witness, my faithful one, who was killed among you where Satan dwelleth. But I have a few things against thee, because thou hast there some that hold the teaching of Balaam. Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

MAN has next to learn the proportion of things; their harmony and true unity. The Son of Man speaks of himself as having the two-edged sword; for he has learnt so to live as to perfectly balance the outer and the inner; the higher and the lower. Food stands here for all outer things; for that which man sometimes exalts into an idol and sometimes despises until it becomes a stumbling block. How shall he best learn the true place of pleasure; how much is it right to possess, how much to deny himself. Sacred and profane; holy and unholy; good and bad; earthly and heavenly; these are all at first two things to him, and their witness is not one as it should be, nor even two-sided, but opposing and contrary. He may learn the true value of things by the losses he sustains, by a famine in his life; or prosperity may teach him the same lesson.

Notice that this church is spoken of emphatically as being where Satan's seat is,

and where the faithful witness is slain. This also has to be reconciled by him: he must learn that place in itself is neither holy nor unholy, that heaven and hell may be in the same place. If he goes bravely through the third experience, he will soon have the true manna to eat, and instead of two opposing forces, all will be one under a new name; instead of the idol, will be the one white shining stone; and instead of the conflicting creeds and opposing names of Satan or Balaam, there will be the new unity name which is love. On the one hand has been the idol, that is the sensuous exalted above its true place; on the other Satan the spirit, changed from a friend to an enemy. Now there will be only the one name; the I AM. If he fails here, then the two-edged sword becomes his enemy, and destroys in him all that is not truly balanced and harmonized, and possibly he may suffer great loss.

Scene IV.

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first. But I have this against thee, that thou sufferest the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. And I gave her time that she should repent; and she willeth not to repent of her fornication. Behold I do cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her works. And I will kill her children with pestilence; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto each one of you according to your works. But

to you I say, as many as have not this teaching, which know not the deep things of Satan, as they say; I cast upon you none other burden. Howbeit that which ye have, hold fast till I come. And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: and I will give him the morning star.

MAN has now reached middle age; he is in the prime of his earthly life, and if he has worthily passed through the three earlier experiences he will begin to live on a higher plane. The title claimed by his counsellor is therefore a higher one. He speaks of himself as "Son of God." He also refers to the eyes that are as a flame of fire; the pneuma vision with its eternal youth.

He speaks of the feet of burnished brass; for behind him is all the most active part of his

life, during which he had gained strength by faithful work. Looking with divine compassion on his toiling brethren he sees first the patience, the faithfulness, the work honestly accomplished making these last days better even than those of youth, with all their high ideals. Yet the very natural course of things has brought its own dangers, in the strengthening and settling of habits; for when impulses have been checked, they die away; and this law, of course, works both for good and evil.

In the last aspect we had the man permitting evil or ill-balanced motives to harbour in his breast: he had in him those who *believed* in the doctrines of Balaam. Now we have these dormant principles coming out in action; "Thou hast those who *teach* these doctrines." The great temptation is the sinking down into slothful ease as into a bed, and the degrading of the woman from prophetess into temptress. He is also apt to allow himself to eat that

which his inner voice tells him he should not. If he decline thus, then the natural result will be that he will not have power to raise himself from this bed of ease and evil habits into which he has fallen.

Yet there comes again the brighter side. No soul sinks completely down in this way, neither does man, considered as a whole, fail utterly. Something there is yet in him that has not tasted the depths of evil, and to that side of him there need only be said: "Go on as thou hast begun; life has no new burdens for thee; hold that fast which thou hast until this struggling life is over and I come to take thee higher."

If he overcomes he will have the morning star; that star which comes at the dawn, or just before it, and speaks of the new day that is at hand, of the new earth and the new heaven in which dwelleth righteousness.

The connection between this message and

the fourth seal, vial and trumpet is a close one, though not so apparent, perhaps on the surface. It is often through the very loss and failure, the breaking down of his life, that man learns to live as he should. In each the same words occur. I will kill thy children with pestilence. Through the loss of the nearest, of that which should be the crown of man's days, he may rise to higher things.

There is another promise made to him at this stage if he succeeds in breaking away from the chains of evil habits; or rather there is a statement as to the natural result. He will rule the nations with a rod of iron, and break them in pieces as a potter's vessel. To the Jewish mind the nations were always in opposition to the people of God; they represented the powers of evil which needed to be conquered, if not destroyed. So man, if he rises at this juncture, will be able to accomplish his wise purposes, and tread down under his

feet all that would oppose or injure his true manhood, and prevent him from advancing to a noble old age.

Scene V.

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead. Be thou watchful, and stablish the things that remain, which were ready to die: for I have found no works of thine fulfilled before my God. Remember therefore how thou hast received and didst hear; and keep it and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis which did not defile their garments: and they shall walk with me in white; for they are worthy. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels.

THE prime of life is now behind him—the meridian of days—the shadows begin to lengthen, and the afternoon is his.

The speaker calls himself "He that hath the seven spirits of God, and the seven stars." He is advancing from the position of Son of God, to God himself, while at the same time he has not lost his hold on humanity. Let us look at the dark side first. The man, who in the last picture, was cast into the bed of evil habits now exchanges the bed with its unworthy sleep for the grave and its corruption. The evils which were not overcome have become his master, and he has no longer power to rise from sleep and awaken to righteousness. Yet there is also much in him which, though ready to die, may be saved if he will see to it; if not, the unused faculties will be taken from him; while he sleeps the thief will take the unused talent and give it to another. Be watchful, therefore, lest I come as a thief in the night

and take away thy garments and thou be found naked and ashamed. Still his works are not any of them quite fulfilled or perfect. How natural this is, for which of us has ever perfectly manifested the high ideals that are within us!

Now for the bright side. In many points he has not defiled his garments in the grave of sin and corruption, and therefore the outcome shall be that he shall walk in white. This may be intended to represent "the white flower of a blameless life," or it more probably refers to the form which the man takes when he passes from earth to Hades. (His form, you know, depends much for its beauty upon the state to which the true being has advanced, for the four earthly phases are behind him, and the fifth intermediate state is now his).

Notice one point, and here we have the connection, as before, with the fifth seal; his white robe is not given him until his brethren

are fulfilled. Man as an individual is not perfectly beautiful in outward manifestation until his whole being is brought into unity; and man as a part of the race will never know perfection until all his brethren are also fulfilled and perfected. No, we rejoice to know that one cannot be raised to a higher plane without his brother; no part of the universe shall rejoice or sorrow alone; all shall travail together, and together burst into new life.

At this fifth aspect we find that all active evil is past; sins of commission are not the temptation of old age, but rather the danger lies in the sleep of the soul verging towards death;—this it is which he must guard against. Let us then be watchful, with our lamps burning, like unto men that wait for their Lord, and long for his appearing.

Scenes VI. and VII.

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth: I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. Behold I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth. I come quickly: hold fast that which thou hast, that no one take thy crown. He that overcometh, I will make him a pillar in the temple of my God, and he

shall go out thence no more : and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name.

These things saith the Amen, the faithful and true witness, the beginning of the creation of God : I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing ; and knowest not that thou art the wretched one and miserable and poor and blind and naked : I counsel thee to buy of me gold refined by fire, that thou mayest become rich ; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest ; and eye-salve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten : be zealous therefore, and repent. Behold, I stand at the door and

knock : if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.

The sixth and seventh phases we will take ogether. They both represent those conditions of life and character which are usually seen in old age. One phase, the sixth, shows the brighter, the other, the seventh, the darker side. The Lord now speaks of himself as having the keys of David and as the Amen, and the faithful and true witness. What should we expect of a man who had lived a true life, who had followed his higher ideals, and given free play to his divine nature. Would it not be that he should have that power, that efficiency in all things that he undertook that there should be no need or possibility of undoing his work. He would

shut and no man need open, and he would open and none should shut. He would be a pillar in the temple of humanity, and not a broken reed on which no brother could lean for support.

Another thing is seen in honourable old age. Even the dishonourable can find no fault with him, but must give him their respect even for those very things in which he is most unlike themselves. To such a one, too, instead of the deadness of old age and the looking back to the past alone as good, there is a freshness of feeling that makes all things new; a power of love and life that makes him a new creation, so that both he and his surroundings are irradiated with light from heaven, while his sun goes down unclouded to rise again on a still fairer day.

But all are not so. To those who have lived for the outward only there comes a natural retribution, which is that they possess

BOSTON MEDICAL LIBRARY APR - 4 1927

only the outward riches, the outward vision, and while calling themselves rich are miserably poor and blind. Content with outward morality, they are neither hot nor cold, and can satisfy the needs of none. The pleasures of sin are cold to them, and the warmth of true happiness is unknown; they have no psychic vision, and as the physical senses fail, there is nothing to take their place. Unclothed they must soon be, and are not found clothed upon, but are naked and ashamed.

To the first class comes a word of encouragement. "Be steadfast." To the second a word of warning, yet of hope. "Repent." To both comes the promise that at the close of life they may have communion with their brethren; they may yet be one with humanity while retaining the self-consciousness and God-consciousness which they have attained through the sevenfold experiences that have now drawn to a close.

The first Act of this Drama of Life is now ended. We have had the first vision of Man as he will be, followed by a description of what he is at different periods of his life. We shall next have the vision of a throne, followed by another seven-fold picture of man from a different point of view. In the letters to the churches we had a kind of Greek chorus introducing the subject and the actors, we shall now have the actors themselves, and shall see them under the various conditions of which we have already spoken.

SECOND VISION.

The Throne.

Part I.

Behold, there was a throne set in heaven, and one sitting upon the throne; and he that sat was to look upon like a jasper stone and a sardius: and there was a rainbow round about the throne, like an emerald. And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. And out of the throne proceed lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God: and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. And the

first creature was like a lion, and the second like a calf, and the third had a face as of a man, and the fourth was like a flying eagle. And the four living creatures have no rest day and night, saying, Holy, holy, holy, is the Lord God, the Almighty, which was and which is and which is to come. And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth for ever and ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying, Worthy art thou, our Lord and our God, to receive the glory and the honour, and the power: for thou didst create all things, and because of thy will they were, and were created.

Part II.

And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain,

having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth. And he came, and he taketh the book out of the right hand of him that sat on the throne. And when he had taken it, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth. And I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing.

And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshipped.

Part III.

I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb. And all the angels were standing round about the throne, and they fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour,

and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest, and he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple; and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

The second act of this drama is also introduced by a vision, the vision of a throne. This is repeated three times on an ever higher

plane, and we may call it a three-fold vision and speak of it as one.

It has been said that the idea of a God has been evolved from man's inner consciousness. There is much truth in this: it is certain that God as he has been represented in different ages has partaken largely of the attributes of those who have so represented him. In this threefold vision we get an orderly evolution of the God-ideal. First he is represented as seated on a throne, while nature and man bow down before him in passive awe; nature being represented by the four living creatures and universal man by the twelve elders. But the most prominent idea is that of separateness between God and his creatures. This is nothing but idolatry, and the name God might as well be Jupiter, Baal, or aught else: the creature is nothing but a mere tool in the hands of his creator. This is the old idea of God, and it is also the one that seems naturally held in youth.

The vision is then raised to a higher plane. The Lamb is seen standing before the throne. Apparently he has been there from the first, but up to this point John's eyes were holden. God can now hold fellowship with his creatures through a mediator, and the Book of Life, that sealed book which no man had been able to read under the old idea, is now opened; and slowly, and through much conflict the soul sees somewhat of that which has lain hidden behind the veil of the flesh: God is drawing nigh to man, and the means by which he does so are love and self-sacrifice.

The third part of the vision is higher still, though we must remember that the whole occurs on the first earth and in the first heaven. God, the Lamb, and the army of the purified now meet together, and there is an intimate connection between all. These are they who have washed in the blood of the Lamb; they have shared his life, the one life-

current has been both in him and in them; evil and suffering are seen to be only temporary, and all that is holy and true,—eternal. God and Man are now One.

I. God and Man separated.

II. God being united to Man through a Mediator.

III. God, the Mediator, and Man, all One.

These three stages show man's ever rising idea of God,—not his actual relationship, for that has been ever the same.

ACT II.

The Seven Seals.*

We must go back a little to the second act in our drama, for the three-fold vision has taken us to its close. It may be well here to remind you that all the dramatis personæ throughout the book are simply personifications of man, or rather of that ineffable, unspeakable being who is both God and man in one. Man, his surroundings, his temptations, the influences that make for his perfect manifestation are here dramatized. Thus, when it speaks of conquest, of the destruction of enemies, of the sufferings of the wicked and the final triumph of the just, we must put away all idea of the wicked being intended to repre-

*See "I Awoke," pages 105—115.

sent one part of the race, and the just another; of some men being destroyed while others are saved; rather it is part of the man, some form of his manifestation that will be destroyed, while all circumstances, all influences will finally bring about the unveiling of the perfect man, the true ego.

The Perfect One whom we saw in the first vision is now to take a more prominent place: in the seven letters to the churches we have him only as the speaker, here he appears as one of the actors. Having passed through such an experience of life as alone can enable him to unravel its mysteries; as Lion and Lamb; strength and love: he can lead his brethren along life's pathway, interpreting to them as they go.

Scene I.

I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as with a voice of thunder, Come. And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

The prayers of the saints have ascended to heaven: that is, man has begun to aspire; he has begun to live, for only as he looks outside of himself can he see that which is truly within. The outward is what appeals to him at present, and will do through the first four phases, and he goes forward in the white purity

of his early youth; a whiteness more the blankness of ignorance than the purified splendour which will be his later on. So sure is he of an easy victory, that he feels the crown already on his brow; he goes forth conquering and to conquer. Happy period! when all things seem possible, when the youthful Christ comes forward and calls to him his subjects and expects that the kingdom of heaven is at hand.

The first four seals are closely related to each other, and show man as he is on an earthly plane, though not necessarily on the earth; for these experiences vary as to time and place. In each of them the speaker is one of the four living creatures that typify nature and man as an individual. Man is through all four living in the outward, and is a worshipper of nature in one form or the other; either as power (the lion), utility (the calf), wisdom (the man), or the upspringing intellect, the psyche (the eagle).

In each he is represented as seated on a

horse; pointing to a separateness from his fellows, and to the love of conquest rather than the power of love. The first horse is the white one of purity, and the first living creature that calls to the youthful rider is the lion, the lowest on the earthly plane. He summons him to conquest, to that which to his youthful enthusiasm seems an already assured victory over all that can oppose him.

Scene II.

When he opened the second seal, I heard the second living creature saying, Come. And another horse came forth, a red horse: and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword.

The second creature that calls to him is the calf; for the love of power gives place to the worship of utility as youth is left behind. Yet there is less of the individual, of the self-seeking spirit, for this creature does not live for itself alone. The white horse of youthful innocence gives place to the red horse of passionate life, and the bow is exchanged for the sword. Life is more of a conflict; an earnest and sharp experience.

Scene III.

And when he opened the third seal, I heard the third living creature saying, Come. And I saw, and behold, a black horse ; and he that sat thereon had a balance in his hand. And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a penny, and three measures of barley for a penny ; and the oil and the wine hurt thou not.

The third living creature is that with the face of a man. The fierce, wild lion, the purely utilitarian calf give place to the man from whom we may expect a higher and truer judg ment; a less selfish outlook. The passionate fire is somewhat quenched, and there may be some loss of outward beauty. The sword is exchanged for the balance with the calmer judgments of ripe manhood.

The balances signify that the soul has made great advances, and is now able to discern the spirits; the psychic vision begins to take the place of the physical. This balancing of his powers, the first step towards harmony, may be brought about through a famine in his life—no matter of what kind—for all must know what the hunger of the heart is; when what we need seems either unattainable, or only to be purchased at too great a cost. A small measure of living bread for a day's wage; the whole day of our earthly existence; the oil and wine of life only to be handled at some great risk. Or another side of the same experience may be felt; the agonizing doubt as to the place of these things in our real life; Is it right? is it lawful? is it convenient? But, if these strivings of the soul are not stifled, we shall hear the voice of a Son of Man saying, "I give thee the hidden manna for the barley and the wheat of nature; my flesh to eat and

my blood to drink instead of the wine of earth, and thou shalt hunger no more, neither thirst any more." The two sides of the balance, the outer and the inner—become the one white stone with the new name, the unity name of Love inscribed upon it.

SCENE IV.

When he opened the fourth seal, I heard the voice of the fourth living creature saying, Come. And I saw, and behold, a pale horse: and he that sat upon him, his name was death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with pestilence, and by the wild beasts of the earth.

We have now come to the close of the earthly plane, and as in the next scene the soul will rise to the mid-heavenly, or intermediate state, his symbol is the flying eagle. Earth has no longer the power to keep him chained to it and he begins to rise towards the heavenly sun. Instead of the material bow or sword he has mental and spiritual weapons with

which to fight. Death may become so real to him that he and it seem one ; and hell with its terrors follows hard after him. The last struggle of the earthly plane to hold him from being transfigured on the mountain top now takes place.

The man, having begun to understand the true harmony of nature, has a new experience. This same reconciled, purified nature suddenly fails him ; it proves itself insufficient, even though "very good." It may have sufficed for the struggling part of his life, but it fails him sooner or later. Death takes away his life's best treasures, and after death what is there ? The colour of life has faded, and the pale horse speaks of decay, of the withering up of beauty and hope. No matter, he will rise to higher things, and will turn from self to his brethren, as we shall see in the next aspect.

Scene V.

When he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow servants also and their brethren, which should be killed even as they were, should be fulfilled.

You will remember that the number four represents earthly things. The first four seals have been opened, and the four riders on the four horses have passed before us, introduced by the four living creatures. The man has

arrived at that point of time, or at that state, when the active, the more outward part of his life lies behind him, and when, if he has lived aright, the higher will rule him instead of the lower.

He looks back over his past life and recalls all his struggles to fulfil his ideals; the endeavour to live for others, the sacrifices he has made for the truth, the martyrdom he has endured for his God. Then what does he see as the outcome of all this struggle and self-denial? Where are his successes, where his reward? Is he exalted among men, is his name confessed before the great ones of earth and heaven? No, all that is his is the place at the foot of the altar. That is the place where the victims were put when they were about to be sacrificed. His only reward is that more work, more pain is given him. "How long, oh Lord! how long! Can there be justice while I am treated thus?" But then comes the answer, and it is two-fold.

1st. Not alone can he be blest. (See fifth letter).

2nd. White robes are to be given him. The formation of a true and beautiful character is the true, the only reward. You may deny yourself all; you may pour out your life for your brethren or your Lord; you will get nothing in return but this blessed white robe —this holy, perfect soul and body.

There is also in the individual some spots yet to be washed away; he has to pass through the great tribulation which will come in the sixth seal before he can be ready for the seventh. He learns in this fifth seal the law of righteousness and the law of unity.

Scene VI.

I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell unto the earth, as a fig-tree casteth her unripe figs, when she is shaken of a great wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand.

THE sixth seal is the great tribulation through which all must pass here or hereafter; every bondman and every freeman; that part of us which is set free by the law of love, and that which is still in chains: all must know what the wrath of the Lamb means. The earth gives way beneath him; sun, moon and stars refuse their light; the outward is being destroyed and his spirit quails within him, for he believes it possible that he himself may be hurt in this great upheaval. But the taught of God know better, for the servants of God are sealed in their foreheads; twelve times twelve thousand of them. That is, all that is really lasting, the man's true self is as indestructible as God himself, it cannot be hurt of the first or second death; only the outward and lower manifestations can be destroyed.

This trial that overtakes him is sevenfold in its nature and the classes of men (answering

to different sides of his character) are also seven. The fires are indeed heated seven times, and only the indestructible gold can escape from its fury.

In the reference to the period after the sixth seal, seven classes of men are spoken of as suffering loss through the earthquake. This may be intended to represent the universality of the calamity, or it may, as I think, refer to the complex nature within us. Man, like some seven-sided precious diamond, is being cut into flawless perfection; each of us has his seven facets to be polished on the wheel and burnished in the fire. As to the position of the race in the Drama, I should place it between the fourth and fifth epochs, where the physical is giving place to the psychic. Perhaps we can hardly speak of the race; say rather us Westerns, for in some parts of the East I believe they are well on in the sixth; while some so-called savage nations may

possibly not yet have entered the first epoch, but be still in Genesis.

However this may be, we know that a fair, a perfectly fair lot is cast into our laps; that we must all constantly cast off the dead body of the past, and emerge into new life: we must suffer, we must rejoice: we must know both sin and righteousness, appearance and reality. Let us cast into the eternal flames everything that offendeth, even to our own soul, and patiently watch its death and burial, knowing that this eternal death is the gate of life to the real and abiding truth that was behind the passing falsehood.

Scene VII.

When he opened the seventh seal, there followed a silence in heaven about the space of half an hour.

Between the sixth and seventh seals comes a healing vision. One of the elders calls John's attention to a great multitude standing before the throne.

Notice that while the four living creatures call John's attention to the lower planes of experience, the elders call his attention to the higher. "Who are these, and whence came they?" These are they that have come out of the great tribulation: that is out of the tribulation of the sixth epoch, spoken of just now. Do not lose sight of this, or you will lose much of the beauty. This is the outcome of the wrath of the Lamb which they had so much feared!

Notice carefully the parallel, or rather the antithetical passages in the sixth and seventh seals.

1st. The sun, which was darkened to them in the tribulation, becomes the sun that is only beneficial in its influence: It shall not smite them with any scorching heat.

2nd. The moon was turned into blood. Now they have washed their robes in the blood of the Lamb.

3rd. Perpetual night reigned then, now there need be no cessation of labour; day and night they worship God in his temple.

4th. They had hidden themselves in the caves of the earth, and had cried to the rocks to fall on them; but now he that dwelleth on the throne spreads his tabernacle over them.

5th. Instead of the awful terror, they have the comfortable guidance of the good Shepherd, and their tears are wiped away.

The tabernacle spread over them shows

the unity of their nature with the divine, a unity which they can now understand. The hunger and thirst, the unsatisfied desires which must be theirs as long as they were living in the outward are theirs no more, the rest and peace of the first unity sphere are around and within them.

The sixth seal is on the intermediate plane; the seventh on the heavenly, as was the case in the sixth and seventh letters.

The evening, the supper time of the church, has now come; all is harmony; they know that all things are good, and they rest on the seventh day and rejoice over the works of their hands, pronouncing them "very good." Man, the Mediator, and God are now One.

THIRD VISION.

The Golden Censer.

When he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand. And the angel taketh the censer; and he filled it with the fire of the altar, and cast it upon the earth: and there followed thunders and voices, and lightnings, and an earthquake.

The second act of the drama is now closed, and before the third opens we have, as before, an interlude or a vision, which helps us to interpret the act. We have the golden censer with the prayers of the saints. This censer was spoken of at an earlier period; when we were told that the four living creatures and the elders had possession of it. Now there comes forward an angel, who takes it from the elders and carries it to the altar. The prayers of the saints are the different forms of communion which man has with that which is higher than himself. The gold of which the censer is made shows the indestructibility of this channel of communication. In all times, and in all countries has God talked with man. There has never been a moment when this channel has been closed, and while the rising of the incense has been fitful, the censer has ever been with some part of the creation. It is first in the hands of the four living creatures,

then of the elders, and then of an angel, thus making a perfect chain from the lower to the higher in the natural order of progression. Man must aspire or he cannot exist even on the lowest plane. Even the animals seem—nay, they do—look above and beyond their merely physical life.

The angel takes of the purifying fire of the altar and throws it upon the earth. This is the response to our yearning petitions, and when it falls upon our earthly life the answer is not perhaps that which we should have expected. It is an answer of death, destruction, fire, and earthquake. But it is ever thus; the outer forms are broken that the perfume may escape and fill the temple of humanity with its sweet odours. Fire and hail, bless ye the Lord! Ye tempests and earthquakes, bless ye the Lord!

ACTS III AND IV.

THE third and fourth phases of this picture are now before us. To avoid repetition we will take them together. John looks at these pictures and learns the Mystery of God, and has his heart comforted and strengthened by this vision of the constant communion between man and God. He is now prepared to view without fear what would otherwise have seemed nothing but a vision of misery, failure and death.

Seven angels have seven trumpets, which, when they each utter their warning voice, seven plagues attack mankind; or the same angels pour out seven vials or censers upon the earth with the same result.

We are here dwelling more upon the darker side of experience, when the higher

faculties lie dormant, and the man simply suffers, enduring the failure of the outward, and feeling its limitations, but without fighting against them or rising above them.

An angel introduces each of the first four phases. Man has but little intercourse with man; he is alone, yet as one lost in a crowd; there is no individuality, there is no unity. Just a mass of men with the incoherence of a crowd, who have no care for each other.

Scene I.

1st Trumpet.

The seven angels which had the seven trumpets prepared themselves to sound. And the first sounded, and there followed hail and fire, mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

1st Vial.

And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven vials of the wrath of God into the earth. And the first went, and poured out his vial into the earth; and it became a noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image.

At first sight the first vial and trumpet do not seem to bear as close a relationship to

each other as the later ones do; but in both instances the plagues fall upon the earth; only in the first vial we are told a little more of the consequences.

The third part of all green food, and in consequence also animal food, is destroyed; the result being that through famine or from eating improper things, sores break out upon the body. If we live here only as animals, we shall find that even for this low form of life the earth is insufficient. It is not merely that the higher parts of our nature are dead, or dormant, but the lower will not find satisfaction, for even the flesh cannot be satisfied by the flesh.

Scene II.

2nd Trumpet.

The second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and there died the third part of the creatures which were in the sea, even they that had life; and the third part of the ships was destroyed.

2nd Vial.

And the second poured out his vial into the sea; and it became blood as of a dead man; and every living soul died, even the things that were in the sea.

Next the sea is attacked, and another source of food, of that with which we think to satisfy ourselves, is cut off; the conserving sea becomes putrefying blood. The sea also represents a different plane of life from the earth.

Scene III.

3rd Trumpet.

The third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

3rd Vial.

The third poured out his vial into the rivers and the fountains of the waters; and it became blood. And I heard the angel of the waters saying, Righteous art thou, which art and which wast, thou Holy One, because thou didst judge: for they poured out the blood of saints and prophets, and blood hast thou given them to drink: they are worthy. And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgments.

THE rivers and fountains are next attacked. The springs of life within and without become embittered, and while we can yet drink, that which should be most pleasant is bitter, and we say, "Who can show us any good?" Or these springs may become putrid, so that we dare not put our lips to them. It will be well if we can then learn the lesson to which the angel of the rivers draws our attention; he says: "As we have shortened or embittered the lives of others, so it is right that our lives should be embittered also."

It is a trite lesson that we receive as we give, and reap as we sow, though not often from the same hand; for we give to one and we receive from another.

Scene IV.

4th Trumpet.

The fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

4th Vial.

And the fourth poured out his vial upon the sun; and it was given unto it to scorch men with fire. And men were scorched with great heat: and they blasphemed the name of the God which hath the power over these plagues; and they repented not to give him glory.

The fourth experience is two-fold. On the one side we have the sun, moon, and stars darkened for a third part of the day and night: on the other side the sun's power is so increased

that man is tormented with the scorching heat.

We have in these first four phases a slowly rising scale of experience on the outward plane. The simple, natural food is first attacked, then that which implies a higher degree of advancement. Next the springs of feeling, the heart and natural affections suffer. Lastly we have the heaven itself darkened, and that to which man looks up as the source of his life, as his God, is either only a tormentor or one who fails to give him what he needs. At this point (however painful the process may have been) we have the first step towards a higher life. The same teaching recurs here. Man learns either by the loss of what has seemed necessary to him, or he may still possess, but find the possession a curse instead of a blessing. We have all passed through this stage many times, and have had again and again to learn the same lesson.

The Vision of the Eagle.

And I saw, and I heard an eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

The fourth trumpet, like the fourth seal, is divided from the three later ones by a vision. Here we have an eagle flying in mid-heaven proclaiming woe to all that is not infused with the divine. This eagle is the fourth living creature who has appeared on the scene several times before. You will remember that he typifies the soul, that which is highest in the outward man, and as that is now to be tried and purified, the eagle calls attention to the coming trial.

Scene V.

5th Trumpet.

The fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power. And it was said

5th Vial.

And the fifth poured out his vial upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues for pain, and they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works.

unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads. And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man. And the shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces. And they

had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war. And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months. They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apollyon.

The fifth angel sounds, and the door of hell is opened. The present life no longer fills

man's horizon, but he enters into the experience of the next. This is not necessarily by the gate of death, rather is it within the soul that these fears and tremblings before unknown dangers come. Notice that one of the seven bright angels who has been called to this work of opening the gate of hell from his place before the throne of God, is also called the angel of the abyss; the destroyer. This is not strange when we remember that nothing is or can be destroyed that is true, therefore we need not be surprised if we find that Apollyon and Gabriel are one, or that they can perform each other's work. The torment to be endured is described under the well-known figure of the locust, but notice with what a difference! The locusts march forward in immense swarms, eating and destroying every green thing. Here they have no power to take their natural food, nor yet to injure aught in the natural way, for the sting is in the tail, and they no longer

consume, but only torment. The soul is not that which is destroyed like the body, but through it and that which is akin to it, the man can suffer in various ways. The flesh is no longer the seat of his pain; the mind is quickened and takes its share in the conflict. What mental anguish have men not suffered since this world first began; yet not one throb has been inflicted in wanton cruelty, or in heartless indifference.

In considering these seven plagues or in studying any part of this book we must be careful to keep from us the old ideas of sin and punishment. This plague of locusts is not a punishment inflicted upon some who have been more sinful than others, but is the natural result of a life in which the outward, the intellectual, has been the all. Good and praiseworthy are the unwearied efforts of the man of science to discover the secrets of nature, but to one who lives for this alone the inevitable

sting of disappointment must come; the very forces of nature which have been his God are now arrayed against him, and courage, endurance, and other lion-like and human qualities, the womanly intuition; all these, if worshipped, or put out of their right place, will surely sting him most bitterly. They that worship the beast (that is worship nature in any form as if it existed apart from true life), must find that nature, unsalted by faith, becomes putrid, and sores break out upon his manifested being.

Scene VI.

6th Trumpet.

The sixth angel sounded, and I heard a voice from the horns of the golden altar which is before God, one saying to the sixth angel, which had the trumpet, Loose the four angels which are bound at the great river Euphrates. And the four angels were loosed, which had been prepared for the hour and day and month and year, that they should kill the third part of men. And the number of the

6th Vial.

The sixth poured out his vial upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising. And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits

armies of the horsemen was twice ten thousand times ten thousand: I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates as of fire and of hyacinth and of brimstone: and the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire and smoke and brimstone. By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceedeth out of their mouths. For the power of devils, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God the Almighty.

of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads; and with them they do hurt.

The sixth angel sets free the four angel-guardians of the river Euphrates. This river was to the Hebrew mind a barrier between his country and that of his enemies, who in past times had so often come from the east to conquer and enslave him. The great sea protected him on the west and the river on the east. We have now man suffering in some way through his intercourse with his fellows. Instead of discord in his own being comes discord with his brethren. If we regard others as our enemies, as strangers and foreigners rather than as children of the same father, we must either fear or conquer them. We make barriers

of class, of place, of mind between them and ourselves, and should they break through these barriers, then, instead of the spirit of love rising to meet their demands, come the evil spirits of hate, jealousy, and discord. In body, in mind, in heart, evil reigns : the three unclean frogs, the three plagues of fire, brimstone, and smoke, are upon us. But the good angel of the dividing river will soon be set free, and after self is destroyed, peace shall come in the seventh stage.

Notice that the warring element in this sixth stage is not the locust-horse, but an army of horsemen, riding on the horses. Man is using his intellect to fight his fellows, and even using spiritual weapons,—such as the unclean spirits,—in the fight. If we live for the flesh alone, no matter in what form, it will fail us. If we live for the intellect alone, that will fail us. If we live for self alone, that also will fail us. If we deny and trample flesh, intellect,

and self under foot, then we must suffer loss. There must be perfect harmony of the whole man.

Scene VII.

7th Trumpet.

The seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever. And the four and twenty elders, which sit before God on their thrones, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God, the Almighty, which art

7th Vial.

And the seventh poured out his vial upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done: and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty. And the great city was divided into three parts, and the cities of the

and which wast; because thou hast taken thy great power, and didst reign. And thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth. And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And great hail, every stone about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

As before, we have a pause, an interlude between the sixth and seventh phases, and again the scene is shifted from mid-heaven to heaven itself. We hear heavenly voices proclaiming that all is finished, the consummation is at hand, and the seventh phase is to close and perfect the whole.

The kingdoms of the earth have now become the kingdoms of the Lord and his Anointed. If we remember that the Anointed represents the perfect man, we shall understand this. Man is now living as he should do, and whether in the first unity sphere (where these seventh experiences generally occur), or still on earth, the God who was and is, is now the manifestly ruling agent. The voices proceed from heaven instead of from earth, and the springs of all life are seen to be divine.

Yet, as we know, this perfection is not the perfect unveiling of the divine-human, for that comes later on, it is only perfect in a sense;

for an age, a thousand years. Blessed and holy is he that hath part in the first resurrection. But without are those who still worship that which has no true life; the right hand or the right eye may have to be cast into the lake of fire that the evil may be eliminated, while the higher perfection will come later on in the third unity sphere.

The soul-satisfying, heavenly rain falls upon some in the form of hail, so heavy that it destroys all the green life of nature; but at the close of this thousand years we shall see brighter times dawning, and all finally brought into unity with the ONE.

(The fourth vision that should have introduced the fourth act is the Vision of the Redeemed who sing the Song of Moses and the Lamb. It will be found included in the Songs of Worship).

SUMMARY.

It may be well here to give a brief summary of those four seven-fold pictures that we have been considering so long.

7 letters; 7 seals; 7 vials; 7 trumpets.

EARTHLY PLANE.

I. Early youth.

Characteristics: Idealism; Aspiration; Enthusiasm.

Symbols: The White Horse and the Bow; the Tree of Life or the third part of trees destroyed.

II. Later youth.

Characteristics: Exchange of the Ideal for the Real; Conflict; the desire for a Name.

Symbols: The Red Horse and the Sword; Poverty or Riches.

III. Early Manhood.

Characteristics: Wisdom; the reign of the Intellect.

Symbols: The Black Horse and the Balance; Famine or Satiety; Wine or Wormwood; the Idol with the name of Evil or the white Stone with the New Name.

IV. Manhood.

Characteristics: Passions strong; failure of the Outward and destruction of it.

Symbols: The Pale Horse and Death; the Bed of Sloth or the Morning Star.

INTERMEDIATE PLANE.

V. Prime of life.

Characteristics: Intercourse with others; relationship with his brethren; Law

of Unity or Sting of Discord and the Locusts of War.

Symbols: The White Robe or the corrupting Grave Clothes.

VI. Age.

Characteristics: The Great Tribulation; Character strengthened and settled; entrance to a new Life, or the third part of Life destroyed.

Symbols: The Key of David; the Open Door; the Pillar of Support; the Rod of Iron.

HEAVENLY PLANE.

VII. Old age.

Characteristics: Evening Time; the Supper of the Lamb; Union with Heaven as well as with Earth; Perfection; Unity Sphere.

Symbols: Supper; Heavenly Bread and Wine; Voices from Heaven to Earth.

END OF BOOK I.

SONGS OF WORSHIP.

SONGS OF WORSHIP.

THE different songs of praise that are scattered about this book have been or will be noticed, but it will be good to consider them together, as thus we can best see their meaning.

I.

The four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, is the Lord God, the Almighty, which was and which is and which is to come.

I. We have the four living creatures who rejoice because God is, was, and shall be: that is, they, as representing the most transitory part of nature, rejoice that there is behind them

a power that endures, that existed when as yet they were not, and will continue to be when they have passed away.

II.

When the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth for ever and ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying, Worthy art thou, our Lord and our God, to receive the glory and the honour and the power : for thou didst create all things, and because of thy will they were, and were created.

II. The twenty-four elders praise Him as Creator of themselves and of all; for standing as they do, at the threshold of human life, they know that its mystery can only be explained by the truth, that the created and Creator are one.

III.

When he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth.

III. Both living creatures and elders rejoice that the Lamb can unclose and read the Book of Life.

IV.

I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand

times ten thousand, and thousands of thousands: saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshipped.

IV. The angels and all created things worship the Lamb. Thus we have, up to this point,

1. God as self-existent.
2. God as Creator of man.
3. The perfect man, as a type and promise of what we shall be.
4. The Lamb, as closely related to all life on every plane.

V.

Behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb.

VI.

The seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever. And the four and twenty elders, which sit before God on their thrones, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God, the Almighty, which art and which wast; because thou hast taken thy great power, and didst reign. And the nations were wroth, and thy wrath

came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.

V. and VI. Here we have two contrasting songs, which, you must notice, are placed at the beginning of the sixth epoch.

5. The innumerable multitude of the redeemed look back upon the anguish and conflict of their past life and rejoice in the love of HIM who has been with them through all.

6. All rejoice that the kingdoms of the world have been redeemed from bondage to evil, and that the evil is to be judged and destroyed.

VII.

I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and

four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were purchased from among men, to be the firstfruits unto God and unto the Lamb. And in their mouth was found no lie; they are without blemish.

VIII.

After these things I heard a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God: for true

and righteous are his judgments; for he hath judged the great harlot, and he hath avenged the blood of his servants at her hand. And a second time they say, Hallelujah. And her smoke goeth up for ever and ever.

VII. and VIII. Two more contrasted songs.

7. The song that ascends from the new earth rejoicing over the outward life that has resisted evil and remained pure: the Virgin's Song.

8. The song of triumph over the fallen Eve.

IX.

I heard the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto

him: for the marriage of the Lamb is come, and his wife hath made herself ready.

IX. The Marriage Song, rejoicing over the approaching union of the Lamb and his Bride.

X.

I saw a glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing by the glassy sea, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

X. Lastly, the Song of Unity, the song of Moses and the Lamb.

BOOK II.

THE BOOK OF LIFE.

I. SEALED.

I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof? And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon. And I wept much, because no one was found worthy to open the book, or to look thereon: and one of the elders saith unto me, Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof. And I saw in the midst of the throne and

of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns and seven eyes. And he came, and he taketh it out of the right hand of him that sat on the throne. I saw, and I heard a voice of many angels saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever.

YOU will now be prepared to see the close connection between the two descriptions of the Book of Life; that of the roll written within and without, and sealed with seven seals; and the roll open in the hands of the strong angel and given by him to John.

This is the Book of Life which is absolutely closed to the understanding of every man, whether on the earthly, intermediate, or heavenly plane. None is found worthy or able to explain the mystery of life, or to interpret it to others. This we all recognize as a truth. Which of us (if unenlightened by the seven spirits) can read the mystic writing on the pages of our own being, or say why we are, whence we came, or whither we are tending! More than this, deeper still is the mystery of pain, of suffering, of sin and of death! Why these differences between myself and my brother in circumstance, in character, in intellect, in soul! What good does all this experience produce, and why all these limitations? Have not men been ever asking these and similar questions from the earliest ages down to the present moment! And the only answer seems to be that we know nothing; we cannot break the seals of nature: we came from the darkness and shall return

thither. What is life! It is but a breath and it vanishes away; a moment's agony without reason and without cause and then all is over.

It is true that by ordinary means of acquiring knowledge it is impossible to read the Book of Life; but the angel says unto us: Weep not; the Lion and the Lamb can open and interpret. To understand life we must have both power and love: we must be strong as the lion, and yet be slain for our brethren; we must have experienced both life and death. Then will come to us that ineffable, unspeakable calm, that assurance which cannot be put into words that all is well, well for us and well for all; that evil (as we have understood it) has no real existence; that all dark shadows are but shadows, and that only light and perfection, beauty and holiness, are real and lasting.

So we begin to understand the mystery of life, though not as yet the mystery of God.

Do we desire to read and understand, then we must be ready to suffer and be strong.

(When the Lamb comes forward to open the book, the angels proclaim him worthy, and ascribe a sevenfold blessing; but when the lower forms of nature utter their praise, then it is fourfold.) The Divine One gives the book to the perfect man; the incense of communion arises, and the perfect man turning to his imperfect brethren unfolds to them the Book of Life.

The mystery of Life has been fathomed by the Life; its lessons are taught us by Him who is the Truth. Having walked in the perfect way Himself He is now the Way. We in our humbler paths must also be to others a Way, a Truth, and a Life.

II. OPENED.

And I saw another strong angel coming down out of heaven, arrayed with a cloud: and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth; and the voice which I heard from heaven, I heard it again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and upon the earth. And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter. And

they say unto me, Thou must prophesy again over many peoples and nations and tongues and kings.

We now pass on to the close of the Drama and before the seventh angel sounds his trumpet, or rather when he does, the Book of Life is declared open. The strong angel that had it at the first appears again. The incense cloud of communion is around him; the rainbow of promise encircles his head; for man has learned that there can be no flood of destruction without an ark of safety; no destruction of the unclean form without the salvation of the seven clean ones. He knows that wisdom, justice, and love, reign. His feet are as pillars of fire, showing the strength and purity of his character. Sea and land are equally his abiding place. (Sea and land are always spoken of separately as representing two planes.)

John is bidden to take the book and to eat it. In his mouth it is sweet as honey; in

his belly, bitter as wormwood! All knowledge that is merely of the head is of no avail in interpreting the secrets of life. It is here that so many fail; seeing the power of the intellect over outer things, they believe it to be all that is necessary for true knowledge, and thus they fail to enter into the true spirit of even the smallest thing. How easy it is to take superficial views of life! We make our theories, we fit a few facts (as we call them) to these theories, and we cry, "Behold here is wisdom." But there is something more and very different necessary; we must feel, experience, suffer, live, before we can begin to know; and this inner knowledge will be painful, for joy is born of sorrow; rest of conflict; and life of death. Take it and eat it up, for then, and then alone, can you go forth and prophesy to your brethren, and witness before many nations and kings.

And he cried with a great voice, as a lion roareth : and when he cried, the seven thunders uttered their voices. And when the seven thunders uttered their voices, I was about to write : and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not.

THE message of the seven thunders was not to be revealed. To each must come the private and personal seven-fold experience which is ours alone, and with which none can intermeddle. If we are to live truly, the seven thunders must speak to us each as well as the voices of man, of angels, and of God.

THE MYSTERY OF GOD.

The angel which I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and sware by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be time no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets.

Closely connected with the mystery of life is the mystery of God. The angel with the open book declares that there shall no longer be any tarrying, any delay (for that is what it means here by time being no more), but that during the seventh period the mystery

of God shall be unveiled, as it had been foretold by the prophets.

We have seen that the Book of Life explains to man the fairness of his destiny; that none are favoured above others; that all suffering, sin, failure, have a good use and purpose and will eventually bring forth the perfect fruit of life.

This and much more has been learned during the first six phases, but a deeper question soon arises. My sin, my suffering may bring me good in the end; but why am I so made as to need this discipline, and why have some a harder part than others? We look back to the Father of our spirits and say: Why were we made to need all this conflict, this darkness and death?

The reply is somewhat on these lines:

Before time began, the Ineffable One desired to manifest himself in the outward and transitory. He chose to become many that He

might experience true unity; to know sorrow that He might taste of joy; to be bound by the limitations of time that He might know the unbounded courses of eternity. The way to this knowledge lay through these apparent difficulties. If there were to be earthly instruments for the divine song they must be attuned to the same pitch. Then He said: "Lo I come; in the volume of the Book of Life it is written of me, I come to do thy will O my God! Therefore a body hast thou prepared me; but thou wilt not leave my soul in Hades, neither wilt thou suffer thy Holy One to see corruption."

Do these words lift the veil a little, or do they only reveal another and still more impenetrable mystery? It may be so; for indeed it is not possible for us to comprehend the deep things of God until we enter the heavenly spheres. It may seem to you that there is injustice, and even cruelty, in this; as if the

many suffered that the One might rejoice. But in fact this is not so. I do not mean that the One *creates* the many that through them He may pass through various experiences, but that the One *is* the Many. He separates, divides Himself into them for this end, which could be attained in no other way. The *I* does not create the *Thou* to suffer for His sake, but the Thou *is* the I, and chooses His own destiny.

Again, it may seem impossible to you when you see sin, cruelty, ignorance, all forms of degradation, that the All-Holy could have desired to enter into such experiences; but remember the end in view, and remember also the transitoriness of all the darkness and the endurance of the light. Is it not worth while that our earth should be without form and void, and that seven times we should have the pangs of birth, that at last on the seventh day the glorious, perfect new day may be ours?

But more words of mine may only darken;

remember the eating of the book. No words can teach true wisdom, but they may help to unfold what is already growing within you. Each must learn the lesson for himself. When the seventh angel sounds, then you too will understand the Mystery of Life and the Mystery of God; you will give thanks that the great lesson of Unity has been learned. Eat, O friends! drink, yea drink abundantly, O beloved.

THE TWO TRUE WITNESSES.

I will give unto my two witnesses, and they shall prophesy clothed in sackcloth. These are the two olive trees and the two candlesticks, standing before the Lord of the earth. And if any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies. These have the power to shut the heaven, that it rain not during the days of their prophecy : and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. And their dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And from among the people and tribes and tongues and nations

do men look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth. And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them which beheld them. And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.

You must bear in mind the meaning of the numbers 2, 3½, and 7. Two always represents the two halves of the perfect whole, the

two sides of it; or the Outer and the Inner: Flesh and Spirit: Appearance and Reality: the Transitory and the Enduring: the Corruptible and the Immortal.

These witnesses represent the inner and the outer of all created things: every part of nature, animate and inanimate: man in all states and on every plane; every thing in fact but the one ineffable being that is behind all manifestation. They are called emphatically My Witnesses; that is the witnesses of the Divine. The Created witnesses to the Uncreate; the Son to the Father; the Manifest to the Unmanifest.

Nature speaks of God with a thousand voices which yet are one: the heavens declare the glory of God, the earth is made beautiful by the passing over it of the divine breath. Man, too, shows his kinship with the divine (to those who have eyes to see). Even pain, sin, disease, death, by their dark shadows

whisper of a light somewhere shining; all that have life and breath praise the Lord.

The inner speaks even more clearly of God; the aspirations of man point to the existence of a perfect fulness of life somewhere: the sense of duty to others points to our relationship to them as brothers, and thus to the possession of a common Father. The ear of the body hears His voice as it comes to us through the thunders of nature, and the ear of the soul hears the still small voice within.

There is also a deeper way in which we may divide the inner from the outer. There is in a thought, for instance, even if never put into words, an outer form and an inner spirit. All, all should witness to Him who is our source and our goal.

These witnesses are the two olive trees and the two lamps that stand before God. In the garden of Eden we have the two trees, and here they are described as olive trees; that is,

they give sustenance to man, and light to his understanding. If you hear their words aright you will know true wisdom and be able to live thereby, for men shall live by every word that proceedeth out of their mouth. But to those who misinterpret, what happens? The very words which should sustain and guide them, turn into destroying fire. To all, this consuming fire comes in some measure, for there is in all some blindness of the eye, some hardness of the heart which must be burned away. Man generally misinterprets the two witnesses by separating the one from the other, and thus, breaking the perfect whole, he no longer sees its symmetry and pronounces it imperfect or evil. He says this life is all; or perhaps he slights and despises this life, and in that case he is sure to misinterpret the next. But in the mouth of two witnesses shall everything be established.

In the outer courts that are given over to

the nations the witnesses prophesy, and in the great city Sodom, the city where the perfect man was crucified, they are slain. Man breaks the laws of nature and finds himself out of harmony with it; he misunderstands both its working and its purpose, and he fights against it; he becomes its enemy, and the forces which should bless are his curse. Health gives place to disease; fulness to famine; life to death; all seems to him discordant, chaotic, evil. So the beast from the abyss fights against the witnesses and kills them. But this death is only apparent; it is only death to the lower plane, and only for $3\frac{1}{2}$ days. Their bodies lie unburied; for though man may silence in a great measure the voice of God as He speaks in His creation, yet he cannot quite destroy His witness, for even if dead, yet it speaketh.

Next comes their resurrection. A great voice from heaven says: "Come up hither"! and they are translated from the earthly to the

heavenly plane. The meaning of this is apparent: Man on the earthly plane cannot understand spiritual things; he must live in the spirit, he must dwell on the heavenly plane before he can understand anything correctly: The words that I speak unto you are spirit, and must be interpreted by the spirit; the letter killeth. This is true always and under all circumstances.

We can now see and hear these witnesses as we could not do on the earthly plane, and if we heed them we shall give glory to God, but if we heed them not we shall perish. Life interpreted in the spirit of love will be all that is blessed; interpreted in a spirit of enmity,—the spirit of the beast—will prove to be a curse.

So all that is manifest bears a double witness to the Uncreate, but as long as we judge from the earthly plane we shall misunderstand; and the created will seem to us imperfect. But when we come to the seventh period, and

judge from the heavenly plane, then we shall be able to join in the hymn of the Creator and say: "Behold all things are very good"; and with the redeemed we shall say: "The kingdoms of the imperfect are become the kingdoms of the Perfect; Antichrist has given place to the true Christ, and all things are reconciled."

The two witnesses, while they were on the earth, were able to bring any plague upon their enemies: for as long as nature is misinterpreted it will be hurtful. Man is but of a few days and full of trouble; the wind passes over him and he is gone, and the place where he has been shall know him no more. But when on the heavenly plane we say: "Thou hast destroyed all that would hurt, and hast taken to thee thy power; thou shalt reign for ever and ever."

Summary of the Two Witnesses.

Two witnesses, who are also called two olive trees and two lamps.

They prophesy (that is unfold wise thoughts) for $3\frac{1}{2}$ years.

They are slain, and their bodies lie unburied $3\frac{1}{2}$ days.

At the close of $3\frac{1}{2}$ days they arise into new life.

They are removed from the earthly to the heavenly plane.

THE EPIC OF EVIL.

Part I.—The Great War.

We have seen that the creation in its double form witnesses to the perfection of the Creator, but that man, when living on the earthly plane, does not understand this witness, and fights against the truth, until in the course of his destiny he comes to the heavenly plane, when he sees that all things are very good.

Throughout the whole of life looked at in the broadest way, we see the law of contrast everywhere in force: day is followed by night; wakefulness by sleep; birth by death; light by darkness; joy by sorrow; holiness by sin. Into the Garden of Innocence comes the deceiver, and the Tree of Life is turned into a flaming sword. When God speaks to His children in the cool of the evening—the seventh hour of

His life, then Satan speaks to the woman side of him and says to her: "Doth He say thus? I say it is not so." There *is* evil in the world; we must acknowledge this, and we must face it, with its consequences, ever interpreting its existence by the Open Book, and the Mystery of God. We are now to look upon the evil side of life, and see how sin has its beginning; runs its short course; and is finally overcome.

There was war in heaven: Michael and his angels going forth to war with the dragon; Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee. And the dragon warred and his angels: and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and

his angels were cast down with him. And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night. And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

THERE was war in the heavenly state. Here we have, as far as it is possible, a picture of the beginning of what we call evil. Before time was, all was unity. Then the Divine sought to become manifest, and the One was, as it were, broken up into parts; the white light became the many-hued rainbow. Then the

many pass through varied experiences, and return again to unity when time is no more.

There was war. Michael, as standing for the spiritual, wars with the devil, who stands for that which is of the flesh. The dispute is about the body of Moses. It matters not that this dispute occurred before man became, it is not of time or place, but it is a dispute about great principles, and is the same that is treated of in a different form in the book of Job.

The principle at stake is this, and it is one though two-sided. First, the flesh declares itself as separated from, and at enmity with the spirit. Second, it proclaims itself sufficient in itself for all things. This principle lies at the root of all discord; the claiming for oneself alone that which should be shared with another. The earthly says: I can exist without the spirit, and I am at enmity with it; I have a complete right over the outward, over the

earthly plane, while the divine has no right over the human. The body is mine, and the Lord can claim neither the physical nor the psychic body; neither the body of Moses nor of the Lamb. This is the gospel of the devil: separation, discord, the triumph of the flesh.

The outcome of this war is that the adversary is cast down from the heavenly to the earthly state; for it is impossible for the flesh when separated thus from the spirit, to exist in the atmosphere of heaven; it must either leave it or perish.

The conflict between the angels is followed by the conflict of man with this evil spirit, and man is said to conquer by means of two things: First, the blood of the Lamb. Second, "They loved not their lives even unto death." That is, the selfish spirit is denied, and they live the life of self-sacrifice. The sensuous is not to them the highest, and they are willing to sacrifice all that is mortal if it interfere with the

true life. So they make the right use of the outward, which is to make it a channel of help for their brethren: they use the outward to make manifest the inward, and neither exalt the flesh to the throne of their being, nor trample it under foot as unclean.

PART II.—BATTLE OF ARMAGEDDON.

1st. The Warning.

Another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name.

2nd. The Army of the False.

I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the

mouth of the false prophet, three unclean spirits; as it were frogs: for they are spirits of devils, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God the Almighty. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war ağainst him that sat upon the horse, and against his army. And they gathered them together into the place which is called in Hebrew Har-Magedon.

3rd. The Army of the True.

And I saw the heaven opened; and behold, a white horse, and he that sat thereon, called Faithful and True; and in righteousness he doth judge and make war. And his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written, which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood: and his name is called The Word of God.

And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of Almighty God. And he hath on his garment, and on his thigh a name written, King of kings, and Lord of lords. Behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth. These are they which were not

defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were purchased from among men, to be the firstfruits unto God and unto the Lamb. And in their mouth was found no lie: they are without blemish.

4th. The Summons.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come and be gathered together unto the great supper of God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.

5th. The Battle.

And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of

the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth: and all the birds were filled with their flesh.

The Battle of Armageddon is an important episode in this great war. It occurs between the sixth and seventh epochs, and in it all flesh is destroyed. Before the seventh angel pours out his vial the armies are gathered together, and before Satan is bound for a thousand years the fight takes place.

Before the battle, another warning is given to man against believing the mortal to be immortal. He is told that all who worship the beast, or receive his sign, must perish with him in the lake of fire. In contrast to this, we have a beautiful picture of those who have not yielded to this evil bondage. John has a vision

of those virgin souls who have followed the Lamb in His upward path, and who have not defiled their garments. There have been many such who to a large extent have lived the life of the spirit by the soul through the body, and who have denied neither the Father nor the Son.

The description of this last conflict is very grand, though perhaps the effect is weakened by the account being given in two or three portions separated from each other.

We have first the Liar gathering his armies together, and next the Truth gathering his. In the first instance, the armies consist of the kings of the earth, the captains, etc., in fact all that are dwelling on the earthly plane.

The second army consists of those who are on the heavenly plane, those who are clothed in the white garments of purity. (White also is the colour of unity, all colours in one.) They have learned the lesson of unity.

How apt are the terms in which the great leader of the True and the Real is described; he is the Word of God,—that is, he truly and perfectly represents to others the divine; he is the Faithful and True Witness. Instead of the devouring mouth of the lion, or the deceitful tongue of the dragon, he has the spiritual eye-sight, the eyes of pneumatic fire. He is the true king over these pretenders, the true lord over all that exalts itself, or claims a separate dominion.

The angel summons together the eagles to devour the flesh of all that are on the earthly plane. Yes! it is only the perishable, transitory side of man's nature that needs to fear the fire, or the sword; the soul, the saintly side, cannot suffer either at the hands of the Good or the Evil One, or at least it can only suffer for a time; it shall not be left even in the lake of fire beyond the appointed time, the end of the age. This gathering together takes place in mid-

heaven, for it is after the four earthly phases, and before the seventh or heavenly one, that it occurs.

What hope can the false have of overcoming the true! The false ones are taken and cast into the lake of fire, and their master, Satan, chained up for the thousand years of the first resurrection, as we shall now see more fully.

Part III.—THE DRAGON OR THE TWO FALSE WITNESSES.

I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority. And I saw one of his heads as though it had been smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast; and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him? and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue three years

and a half. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, even them that dwell in the heaven. And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. And all that dwell on the earth shall worship him, every one whose name hath not been written in the book of life of the Lamb that hath been slain from the foundation of the world. If any man hath an ear, let him hear. If any man is for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

THE personæ in this epic of evil, this drama within a drama, are three who are really one: the dragon and his two earthly manifestations. The dragon is the spirit of evil; and the beast and the false prophet are his two witnesses; the incarnation, or manifestation of himself.

Satan desires to prove that he has all power over the earthly, as he had boasted. He therefore will incarnate himself in two witnesses, who, like the witnesses of the True will prophesy, work miracles, and, if possible, die and live again.

In the case of the two witnesses of the divine we had: The Divine One giving them power to prophesy $3\frac{1}{2}$ years.

Here we have the Evil One giving the same power for the same time. In the first case the witnesses are slain on the earthly plane, and removed to the heavenly after a wonderful restoration to life. In the second they are driven from the heavenly plane as unfit for it; are wounded and restored. Both the earthly and the heavenly witnesses work miracles; cause fire to destroy their enemies; have a sign in the forehead and right hand of their followers: but their end is different: the former are translated to glorious life, while the latter are cast into the abyss.

The dragon, then, incarnates himself in the two false witnesses, who resemble him as the heavenly witnesses had resembled their Creator, and he gives them his power and authority. One beast comes forth from the sea, the other from the earth, and is a type of the more subtle forms of sin; he is the false prophet.

Do not forget the distinction that is always made between the earth and the sea; they represent two different planes of being; the sea representing the troubled, evil, restless, discordant state; and the earth the settled, calmer, but sometimes more deadly state.

While the two true witnesses are always spoken of together as if they were one, neither acting independently in any way, the two false prophets differ in many points, and act separately; for the outer and inner of truth are more closely connected than the outer and inner of error.

The first beast has the appearance and

strength of the leopard with the feet of the bear, of that which comes up softly and falls upon the victim, taking him unawares; and he has the cruel, devouring mouth of the lion. Fair in appearance, there is treachery within, because the spirit of enmity is there instead of the spirit of love. This state is only too common: men give the reins to their bad passions and hate and devour one another. The crouching leopard lies dormant within, ready to spring when opportunity serves, but it must be crushed down and destroyed by the spirit of the Lamb.

This first prophet is also like the dragon, and has the seven heads of wisdom (that is perfect human wisdom), and the ten horns with crowns of earthly dominion. So, as having all the power, wisdom, and dominion of the earthly, he can say to man: "The kingdoms of the outward are mine, and they shall be thine if thou wilt acknowledge the rule of the outward."

He has the name of blasphemy: that is, he claims for himself that which is not his. He, the mortal, claims immortality; he, the impotent, claims all power. He says: I AM; I am the self-existent, while he should say: I appear to be; I live by the power of the Son of God.

In this first false witness we have symbolised the sensual side and the lower plane of life, rather than the intellectual and subtle forms of evil. He includes all that is animal, sensual, fleshly, devilish. He separates man from his brother-man by giving predominance to selfish aims. He says: "I am *not* my brother's keeper," and he accuses the brethren day and night. He fights with all that is on the heavenly plane, with the tabernacle of God and with them that dwell in heaven; that is with the psyche and its manifestations. The flesh warreth against the spirit, and the spirit against the flesh. This war, however, is only for the $3\frac{1}{2}$ years of impotence; the end will

soon come when these things will be reconciled, and in the new earth all shall be peace.

What an immense power the things of sense have had over man in all ages. Have we not too often worshipped the beast and received his mark in our foreheads, and bought and sold under his direction?

One of the seven heads of wisdom is wounded unto death, for the most perfect wisdom is imperfect while it takes into account only that which is visible. Here, too, we have the false imitating the true, for the dragon seeks to show that even if his servants are killed, they can rise again. Are not the powers of nature sufficient for all things? Are there any miracles except the miracles of earthly law? Can the spirit do aught that the body cannot do?

Those who are thus led captive by the flesh are not left without a warning. They are told that he which leadeth into captivity

shall himself be taken captive, and he that killeth with the sword, shall in like manner be slain. If we are led captive by the flesh, then we must remember that all flesh is to be destroyed, and if we fight with the weapons of sense, such weapons will prove our own destruction.

THE SECOND FALSE WITNESS.

I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke of the sword, and lived. And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image

of the beast should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast, or the number of his name.

THE word prophet applies to those who teach and interpret the words of another. The Word was incarnate and could say of himself "I am the Truth." Now falsehood is incarnated and deceives all who are living on an earthly plane. His very appearance is deceitful; for though he has the two horns of a lamb, leading one to believe that he is both outwardly and inwardly living the life of self-sacrifice, when he speaks he shows himself to be the dragon. It is his work to magnify the first beast, and to cause those who had not yet been led captive to worship him. Here we

have the more intellectual forms of evil: the sensual becomes the sensuous; selfish cruelty is changed into indifference; active enmity to co-operation for temporal good. If this life were all, if we were nothing but higher animals, then this state of things would be all that was necessary.

"Let us be practical," the world cries, "for these wild visions only interfere with our present life. Who are these dreamers; they are filled with new wine: we must eat and drink, for to-morrow we die."

The false prophet makes an image of the first beast: he seeks to lead men to worship appearance instead of reality, and to clothe the repulsive form of evil with a body that shall seem to be more fair. Much more subtle is the temptation to worship appearance than to worship the sensual, and more are the followers of the false prophet than the followers of the beast. To worship that which is nothing but an image

artificially endowed with powers of speech, this indeed is the apotheosis of the Outward.

This is the antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also. Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already.

There is another great distinction between the first and second false witness, more clearly expressed in the epistles of John, where he speaks much about Antichrist, and the true and false witness. The first preaches separa-

tion and enmity between man and man: he denies the brotherhood (as we see in the story of Cain and Abel). The second preaches co-operation for selfish ends, but denies the common Father. But he that denies the Son really denies the Father also. If man is my brother, then we have one father; but if he is my enemy, then I deny both brotherhood and fatherhood.

For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one. I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of devils, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God the Almighty. And out of their mouths issued fire and smoke and brimstone: by these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone.

In another way Appearance seeks to imitate Reality. In John's epistle he tells us that there are three which bear witness; the spirit, the water, and the blood: that is the pneuma, the psyche and the physical. Life is often spoken of under the terms water and blood, the water as the purer type, and the blood pointing to conflict and evil. The dragon and the false witnesses have three unclean spirits proceeding out of their mouths, and these three are spoken of elsewhere as three plagues: fire, smoke, and brimstone. The destroying fire takes the place of the living spirit, manifesting itself in smoke instead of the water of life, and in brimstone rather than in blood. What a poor exchange is the false for the true!

Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is Six hundred and sixty and six. And I saw a glassy sea mingled

with fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing by the glassy sea, having harps of God.

THE number of the beast being the number of a man is strongly emphasized. Here is wisdom, if we can understand the number of the beast, for it is the number of a man: 666. Later on we are told that those are blessed who had triumphed over and escaped from the number of the beast. This number includes, as we have said, the whole of man's manifested life. The 1 of unity from which he has started, and to which he shall return; the 2 of the double form (the outer and the inner); the 4, twice repeated (for this is peculiarly the number of earth); the 7 of outward perfection; the 10 of earthly dominion; the 12 of universal brotherhood—all these numbers, squared to show that they still refer to the outward plane, make up

the number of the man. Blessed are they who to some degree have kept pure this number of a man, and have not suffered the beast to take possession of it: those whose 2 is the two of the true witnesses; whose 4 is purified by the four winds of heaven and the four angels of the river of life; whose 7 is the seven spirits of heavenly wisdom rather than the seven heads of the dragon; whose 10 is used to protect the weak and not to seize a kingdom for self, and whose 12 is the twelve of universal brotherhood that acknowledges a common father, and not the 12 of co-operation for merely outward things. Such can indeed sing the song of Moses and the Lamb!

We have throughout this epic of evil the dualistic theory brought forward; but it is clearly shown to be only a passing phase; a form of manifestation and not a lasting reality. Also the conflict between Good and

Evil, or between God and the Devil, is not the old idea of a perfectly good being fighting with a perfectly evil one, but it is rather the separation for a brief period of the transitory from the abiding; a denial by the stream of its source, the ocean; a cutting of the branches from the vine. This phase lasts but for a brief period, and soon all discord will be over, and harmony will reign undisturbed.

SUMMARY OF THE EPIC OF EVIL.

I. The war in heaven about the rights and limitations of the body.

II. The Dragon cast down from the heavenly plane to the earthly; the star fallen from heaven to the abyss.

III. The Dragon makes war upon the Psyche for three and a half years.

IV. He manifests himself in the two false witnesses:

(*a*) The beast that rises from the earth.

(*b*) The beast that rises from the sea.

V. The first beast has all power for three and a half years.

VI. One head of earthly wisdom is killed and lives again.

VII. The second beast makes an image of the first, and preaches the worship of Appearance.

VIII. A mark set on his followers.

IX. He teaches the brotherhood, but puts it on a false basis.

X. The true witnesses overcome for three and a half days.

XI. The Battle of Armageddon, between the sixth and seventh periods; the Outer, which they had worshipped, destroyed by the Inner; the False by the True.

XII. The two false witnesses cast into the lake of fire, and Satan bound for 1,000 years.

THE TWO WOMEN.

The Psyche Fallen and Unfallen.

I. The Psyche Unfallen.

A great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she was with child: and she crieth out, travailing in birth, and in pain to be delivered. And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he might devour her child. And she was delivered of a son, a man-child, who is to rule all the nations with a rod of iron: and her

child was caught up unto God, and unto his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her three years and a half. And when the dragon saw that he was cast down to the earth, he persecuted the woman which brought forth the man child. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for three years and a half from the face of the serpent. And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth.

We have here a brief epitome of life from a completely different point of view. Instead of seven phases showing the gradual development of the man, with all his passing failures

and blemishes, we have man as he is essentially; therefore without sin or failure.

The woman represents the psyche, that part of man which we sometimes call the soul; and which has its true home in the heavenly plane, though it can manifest itself through the body on the earthly plane. You have already had a full description of the psyche, in your book "I Awoke," and therefore I need not dwell here on its characteristics or powers.

The woman is arrayed with the sun: that is, she dwells in the light of heaven, and lives and breathes in its atmosphere. Heaven as a term is used to express a state, that in which our real selves should always live, wherever we may be manifesting. The moon is beneath her feet: for her earthly life is a true reflection of the heavenly one.

The twelve stars show that she is universal. This is the holy virgin mother of the true man. She is about to be delivered of a child. This

child is the pneuma. The tabernacle, the dwelling-place in the wilderness to which the woman escapes for $3\frac{1}{2}$ years, is the earthly form in which the psyche dwells for the $3\frac{1}{2}$ years of our earthly life. It is not that the pneuma has its real beginning after the psyche, but it has its manifestation then; it shines through the psyche, and when the latter is perfected, this higher form is brought forth, who shall be Lord of lords and King of kings.

In the story of Christ as the Son of Mary, we have this picture of life realized to its fullest extent; but it is also lived out by every son of Mary, from the first to the last.

The man-child is caught up to the throne of God directly it is born, for there alone can it live, while the psyche can be tabernacled in the wilderness for a time that she may go through the conflict with the dragon. What this conflict is between soul and body, between discord and unity, we have already seen, and we know that

the power of the dragon over the woman is very limited, and lasts but for a short time.

Having been foiled in his endeavour to injure or even touch the pneuma, the dragon turns his attention to the psyche.

He sends forth a stream of water thinking to destroy her, but the earth helps her by absorbing the water. The psyche can only be tempted on the earthly side. And sin is not necessary, the very nature which can tempt us is not evil in itself; if we have the right spirit all life shall raise us higher, and be a rock of safety beneath our feet instead of a stone of stumbling. The water will either drown us, or, mingling with earth, it will cause precious harvests of true corn and wine to spring up for our satisfaction. The psyche here, as typical, not of an individual, but of that higher part which is in all, does not yield to temptation, but, using nature rightly, leads a perfect life. Here we have the unfallen Eve, the true virgin

mother, the prophetess who interprets truly, instead of the Jezebel who lures our lower self to destruction.

This woman, this psyche, is a picture of what I may call our intermediate selves; that which comes between the earthly and the heavenly and partakes of the nature of both; that part which is most generally fully developed in Hades; the mediator, as it were, between the man and the God in each of us. This is the mother in us who bears both Cain and Abel, in whose breast the struggle goes on that eventually forms the character.

The woman has the two wings of the eagle given her, for she represents the state between the earthly and the heavenly; nature on its higher, uprising psychic side. These wings, if rightly used, will guide her in her path from the lower to the higher planes of being.

II. The Psyche Fallen.

He carried me away in the spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. *And when I saw her, I wondered with a great wonder. And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The beast that thou sawest was, and is not; and is about to come*

up out of the abyss, and to go into perdition. Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth: and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. And the beast that was, and is not, is himself also an eighth, and is of the seven: and he goeth into perdition. And the ten horns that thou sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. These have one mind, and they give their power and authority unto the beast. These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful. And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. And the four and twenty elders

and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah.

AGAIN we have a sharp contrast. Instead of the unfallen, we have the fallen Eve: instead of the virgin mother of the Christ, we have the mother of harlots; instead of the stainless incarnation of the psyche in her wilderness form fighting with and overcoming evil, we have the psyche prostituting the flesh, thus turning into evil that which should be pure.

Instead of the woman appearing first on the heavenly plane, as showing her true home to be there, we find this fallen Eve dwelling in the wilderness. She is no longer arrayed with the sun, moon and stars, and all that they signify, but her clothing is the gold and precious stones of earth. In her hand is the golden cup of life, but it is full of blood from the wild vine of earth, instead of the pure wine of the king-

dom, that wine which will be drunk by the Lamb and his Bride at the heavenly supper.

The dragon, who should be, and in reality is her enemy, is made her companion and servant. So she dwells at ease saying, "I sit a queen for ever."

We have already spoken of the dragon, but one or two additional points occur here. We are told that the beast was, is not, and yet shall be, and that he belongs to the seven evil kings, and yet is an eighth. To understand this we must remember that to each of the seven phases of life there is an evil side. In each stage temptation comes in a different form to yield to the dominion of the False. So there are seven kings who desire to rule over the psyche. At the time we are now speaking of five are fallen, one is, and one is yet to come; that is, we are speaking chiefly of the sixth epoch, for it is then that evil, when unchecked, has its greatest struggle to enslave us—the time of the great tribulation.

The beast that was, is not, and yet shall be, is to be chained for a thousand years, and then released for a time before his final downfall. This will explain what it means when it says "that he is an eighth and yet is of the seven": for this time of rest from his attacks (also spoken of as one of the seven heads being wounded to death), is equivalent to his dying and rising again: thus he is both the seventh and the eighth.

These seventh days of rest from the struggle of the soul, how well we know what they are, for have there not come these heavenly interludes many times in our lives? Just when the sixth day of the great tribulation seems to be unbearable, the sun of blood goes down in our stormy sky, the old moon and stars that have been darkened to us fall from the old heaven, and before we expect it the bright, the morning star proclaims the dawn of the true Sabbath.

In this description of the fallen psyche the metaphors which John uses are rather mixed; we have her as a city, and as a woman, and this mingling of metaphors may show us that one principle is represented, rather than any particular city or woman. The one stream of earthly life which we had in the first part becomes here the many waters, for the unity is broken into discordant parts and nature speaks in varying tongues. Eventually the beast fights against the woman, and her flesh is eaten and burned with fire. Here the old lesson recurs; that nature separated from spirit becomes its own avenger; they that live by consuming the flesh of kings of the earth shall in turn be consumed; they that take the sword of earth shall perish by the same. Thus this evil manifestation is destroyed and the smoke of her torment ascendeth up during the whole of the seventh epoch, the "for ever and for ever."

The four and twenty elders rejoice at the

destruction of this evil one; nature with man rejoices that this period of sin and sadness is over, and that brighter days are at hand. The many waters now unite in one voice and say, "Hallelujah"; for their tribulation is over and they can give their worship to the true, the seventh, the perfect One.

THE SEALING.

1st Sealing.

After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sun-rising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.

2nd Sealing.

And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty

and four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth. These are they which were not defiled with women: for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were purchased from among men, to be the firstfruits unto God and unto the Lamb. And in their mouth was found no lie: they are without blemish.

THERE are two accounts given us of the sealing of the servants of God, and the difference between the two are marked, though few in number.

The sealing takes place before the destruction of the outward, and between the sixth and seventh phases. The earth, the sea, the trees, are not to be hurt until it is done. If the manifested life has been lived in the divine spirit, it will bear the impress of the divine; the name of the one whom we serve will be found written in our foreheads; the spirit, the water, and the blood will all bear witness to the truth. But if we live in the spirit of the beast or the false prophet, then the flesh will become corrupt, and fire, smoke, and brimstone will bear witness to our error.

In the first sealing the name on the forehead was that of the Father; in the second, we have both the name of the Lamb and of His Father; for this second sealing is after the conflict with the two false witnesses, when the one denied the brotherhood, and the other the Fatherhood also. In the second account we are told that those who have the names

both of the Father and the Son have no lie in their mouths, and are without blemish, in contrast to the followers of the deceiver; for with the former, the outer and inner are reconciled and made one, but with the latter, the words and spirit are not one, but are antagonistic to each other.

THE THREE PROCLAMATIONS.

1st Proclamation.

I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters.

2nd Proclamation.

And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.

3rd Proclamation.

And another angel, a third, followed them, saying with a great voice, If any man worshippeth the

beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name.

We are still speaking of the time between the sixth and seventh epochs. Three angels in mid-heaven make three proclamations; and they are followed by a voice from heaven itself.

The first angel declares the true and lasting gospel, which is that man should worship the divine, and live a life of self-sacrificing service rather than of self-seeking.

The second angel declares that the Great

City, Babylon, is now fallen, and that evil is destroyed.

The third angel declares that the beast and his followers are now to be tormented by the three things which they themselves used to torment others : by the fire, the smoke, and the brimstone. That which they trusted in, and which proceeded out of their own mouths, will now be the source of their torment for the thousand years.

THE HEAVENLY VOICE.

I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.

After the three angels have made their proclamations from mid-heaven, (that is from the intermediate plane,) a voice from the heavenly plane declares that those who die in the Lord are blessed. Here is a sharp contrast between the worshippers of the beast and his number, and the worshippers of the Lamb. The first know no rest day nor night; the second rest from their labours.

The first see their works destroyed in the lake of fire, the others see the happy result of their labours; for as they sowed in the spirit, they reap eternal life; their works need not to

be destroyed, but can follow them into the heavenly plane. To die in the Lord is thus opposed to dying with the beast. In the one case the perishable has been purified by the spirit that animated it, so that when the seed is buried, a fairer flower springs up. In the other, it has been defiled by the mark of the beast, and must be cast into the purifying fire. The labours of the earthly and Hades planes are over, and the rest of the unity sphere has begun. Blessed are we if we can enter in bringing the fruits of our labours with us.

THE TWO HARVESTS.

1st Harvest.

I saw, and behold, a white cloud; and on the cloud I saw one sitting like unto a Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is over-ripe. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

2nd Harvest.

Another angel came out from the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to

him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great winepress, of the wrath of God. And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as 1600 furlongs.

(The time between the sixth and seventh epochs is still being spoken of.)

THE harvest of manifested life is now ready. That which has been purified by the spirit of truth is gathered into the garner, and that which has been polluted by the spirit of error is cast into the wine-press outside the Holy City.

The same three angels that made the three proclamations appear in the same order. The first, who had proclaimed the gospel, now bids

the Son of Man reap the earthly harvest. The second, who had proclaimed the fall of Babylon, declares that it is time to reap the wild vine of evil. The third, who had proclaimed the destiny of the beast, reaps the vine, and casts it into the wine-press of the wrath of God.

The scene opens with the appearance of the Son of Man, who is seated on the white cloud of communion, that cloud which always speaks of intercourse between the earthly and heavenly planes.

All the outward is now ready to be destroyed, and the spirit to escape and manifest itself in higher forms. A glorious harvest is prepared, and the good corn will be made into bread for the supper of the Lamb.

Next comes the reaping of the vine of the earth. The juice is blood instead of the pure wine of communion, and it overflows and runs into the streets outside the Holy City as far as 1600 furlongs. (1600 furlongs means, I

think, this: The ten times ten of earthly dominion, multiplied by the four times four, which is the special number of man on his earthly side).

The harvest is now complete; all that belongs to the lower planes has been destroyed, or rather changed in form, and the effect on the man himself is one either of gain or loss; either his works follow with him or they must be separated from him.

THE DAY OF JUDGMENT.

I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire.

THE Book of Life that we have had before is re-introduced accompanied by the Books of

Death. In the one is written all that is really living, that will survive both the first and the second death, and which does not fear the day of judgment. Before the man passes into the unity sphere there comes to him, as you know, a gathering together of his experiences, a passing of them in review; the evil, or mortal part of him is left without the city, is cast into the lake of fire; and the immortal, or pure part passes on into this sphere, where to the man for this age comes rest from conflict, freedom from temptation. Naked and ashamed, or clothed with pure linen and adorned with all manner of precious stones, he enters the Holy City.

In the Books of Death (spoken of in the plural to show want of unity,) are written those things which cannot, by reason of their nature, enter into the holy place. The seat of judgment is the white throne of purity. The Judge is spoken of sometimes as God, some-

times as the Lamb; that is, the essential life as incarnated in the perfect man judges the imperfect. Thus we are our own judges, for our higher selves alone can judge righteous judgment, and can say to the part of us that has blossomed into fair flower and fruit: "Enter ye into the joy of your Lord"; and to the decayed, imperfect fruit: "Depart ye cursed into everlasting fire." The potter, who lives in our inner being, has to destroy some vessels, using the fire of destruction instead of the infusing water of life: he grinds them in the furnace that they may be re-formed, while others are found ready for the Master's use.

Before the presence of the Judge on the white throne heaven and earth flee away, for before the pneuma vision nothing that is material can stand, but is as though it were not; it pierces through the veil of both body and soul, seeing only the immaterial and the real. The sea, the grave, Hades,—all give up

their dead; for the two planes of earth, and the intermediate one alike will yield up all that can perish to be judged.

It is understood by you that this day of judgment is really the To-day, the Now. The throne is always set within us, and the judge ever seated upon it pronouncing judgment; it is the ever present day of our whole life. Yet it is true that this special judgment occurs when the man quits the psychic world for the unity sphere.*

* See "I Awoke."

THE FIRST AND SECOND DEATH.

He that overcometh shall not be hurt of the second death. The sea gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire.

We have anticipated much that would have come under this heading. The first death is the death of the physical, that death which is by far the least important, (if we should make any difference). Next comes the intermediate state, and at the close of that, the second death, when the "soul" is cast into hell fire, not to emerge until the end to be attained by this purifying process is completely gained.

I use the word "soul" for want of a better, and also because the Master uses it, but you know what is meant. It is such a part of your experience, your real character, as has not been developed in the spirit of unity, and must now be cut off and separated from the true vine.

It is said that over some the second death has no power or authority, because they have lived a life that was undefiled and without lie. That is, those who have lived for the highest, do not need to fear this second death, for they will have but little to lose; certainly not the right hand, nor the right eye.

THE TWO RESURRECTIONS.

I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

ONLY one resurrection is spoken of in this book, but as it is called emphatically "The

first," it implies of necessity a second. The first and second death will enable us to understand both quite easily. The first resurrection is gradual, beginning as soon after the death of the body as true consciousness is experienced; and it is completed when the man enters the first unity sphere. Blessed and holy is he that hath part in this first resurrection, for on the holy, but not yet perfectly sphered being, the second death has no power, for that power extends only to the evil which he has left outside.

The second resurrection commences, I believe, when he enters the second unity sphere, and is completed when he reaches the third.

Thus we have first, physical man evolved and perfected on the earth, and when the purely natural part of him dies, it returns to the earth from which it came, and is gradually raised again in other forms on the earth. With this resurrection our book does not deal.

Then next the soul, like a grain of good corn, planted with its husk (the body), in an earthly plane, shakes itself free, and leaving its husk, rises into new life. This is the first resurrection of our book. When, in the intermediate state, we are freed from our earthly bodies, then can be seen how far the soul has developed, and with what degree of strength and living fruit it can spring up. When this uprising is complete, then comes the second death, and at once the spirit, set free from the trammels of the soul, begins to rise into perfect liberty, and into that state, the highest which our limited powers can comprehend. All of us that belongs to the first Adam, dies, and is left behind us in the earth. All that belongs to the second Adam is raised into a higher plane, while that which is discordant and out of true harmony, is tuned by the hand of loving discipline, and re-strung into perfect harmony with the divine All-One.

THE TWO SUPPERS.

I. The Great Supper.

I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come and be gathered together unto the great supper of God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.

(The close of the sixth phase.)

The birds that fly in mid-heaven are called together to this supper, for now is the time when the flesh that has been defiled is to be destroyed, or rather purified, by being changed into other forms, and when the true being will pass from the mid-heaven to the heavenly

plane. The eagle is to eat the flesh of these earthly ones who have usurped the throne of the Faithful and the True.

Nature, as we have seen so often, becomes her own judge, her own executioner, and all that would have been putrefying flesh, is to be changed into that which shall revivify, instead of destroy.

How good it will be to see those evils which cling as closely to us as our very flesh torn from us, however much may be the anguish which we endure at the time. Do not let us fear, then, this angel-call to the mid-heavenly eagles to come and devour the flesh of kings, and great men of the earth. Even if unclothed of the flesh, we shall have a fairer form of which we shall speak next.

II. The Marriage Supper.

I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice

of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints. And he saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And the Spirit and the bride say, Come.

(The seventh period).

AFTER the work of the earthly day is over, the rest of the heavenly one begins. The Bride of the Lamb with her bridegroom are the chief personages. The bride is arrayed in the righteous acts of the saints. We have in her the full development of all experiences of the six epochs; the human ego as it has been shaped by the whole of life. So the bride-

groom, the perfect man, the pneuma, is united to the body which he himself has formed, as it were. All that he has experienced, or has become during the whole of his manifested life; the whole being, as we know it, is now united in the real man. The fair form which he himself has created during his time-state becomes now the outward glory of the spirit. The spirit and the bride invite the guests. The true Logos has incarnated himself in flesh, the incarnation has been perfected, and he draws it back again to himself; the God and Man in us are again united, man is one in himself.

MEASUREMENT OF THE TEMPLE AND THE CITY.

There was given me a reed like unto a rod: and one said, Rise, and measure the temple of God, and the altar, and them that worship therein. And the court which is without the temple leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot three and a half years. He that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. And he measured the wall thereof, 12 times 12 cubits, according to the measure of a man, that is, of an angel.

In Genesis we are told that on the seventh day God surveyed His creation, and, pronouncing it very good, He rested from his labours.

Here we have John, as representing man in the seventh state, considering and judging man so far as the state to which he has yet advanced will permit.

We have first the altar, the temple, and outer courts; later on we have the city. The altar represents the real, inner man; that which is of pure gold; eternal and incorruptible. This altar is in the temple; that is, man has a manifested form, an outer life; the pneuma dwells in the psychic form. The outer courts are not yet ready for judgment, they are still in darkness, to be trodden under foot for three years and a half. (We have had this same truth taught in several ways; the right hand cut off and cast into the lake of fire, etc.)

The measurement of the city takes place after this first rest in the unity sphere, when

the new earth and the new heaven have been unveiled. The city represents man as perfect in himself, while it also represents the whole of humanity.

John measures the temple, and the angel measures the city. John has a reed like unto a rod; that rod of psychic divination so often referred to; the psychic judgment. The angel has a golden reed, signifying the perfection of the pneumatic judgment.

This measuring takes place on the first day of judgment, when the altar and temple are separated from the outer courts, and when man is both the judge and the judged. We are not told the result of this measurement, for it is private and individual as was the message of the seven thunders.

You will bear in mind that while seven means perfection, $3\frac{1}{2}$ (the half of seven), is the symbol of imperfection, of that which is transitory and without real power. The outer courts

will be trodden down for $3\frac{1}{2}$ years only, for the evil that is in us is transitory, while the altar and the temple abide.

The angel that measures the city is one of the seven that poured out the vials of the wrath of God; presumably this is the seventh who now surveys the perfected work which he has helped to accomplish. This throne of judgment, this discerning of the spirits is the work of those who have already passed through these experiences, and who can now measure with the measure of a man (that is of an angel). We must leave the description of this glorious city until the close; only notice here that all the measurements show perfection; perfect completeness of manifestation. You have constantly the numbers 4, 12, 1000.

4 shows that through all we are speaking of the manifested, of that which, compared with the real man, may be said to be earthly.

12 shows universality; all are included here.

and 1000 shows an immense number or period.

So, before the seventh phase begins, the individual—the psyche—must survey the life, the character, and judge himself that he be not judged by another.

And before the seventh phase comes to humanity, it is judged by the pneuma, and pronounced very good. Then follows both to the individual and to the race a period of rest. They rest from their labours and their works follow them.

THE TWO CITIES.

We now come to the close of the Drama, and (as often with us), we shall see most of the dramatis personæ on the stage together in one grand grouping. John unrolls before us a grand panorama, showing in more vivid colours what we have already seen in cooler tones. There is hardly any break or pause between the visions of the cities, but, as the night gradually and almost imperceptibly gives place to the dawn, so the dark shades of evil give place to the pearly rays of holiness and love. The vision of the fallen Eve merges into that of the Great City, and that again gives place to the Virgin Bride, which in its turn merges into that of the Holy City.

The contrasts are numerous and remarkable. In noticing them we must necessarily

speak of the Holy as well as the Great City, but it is the latter I wish more particularly to describe first.

THE GREAT CITY.

After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of devils, and a hold of every unclean spirit, and a hold of every unclean and hateful bird. And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have reached even unto heaven, and God hath remembered her iniquities. Render unto her even as she rendered, and double unto her the double according to her works: in the cup which she mingled, mingle unto her double. How much soever she glorified herself, so much give her of torment and mourning: for she saith in her heart

I sit a queen, and am no widow, and shall in no wise see mourning. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God which judged her. And the kings of the earth shall weep and wail over her, when they look upon the smoke of her burning, standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgment come. And the merchants of the earth weep and mourn over her, for no man buyeth their merchandise any more; merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble; and cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and merchandise of horses and chariots, and slaves; and souls of

men. And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and men shall find them no more at all. The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning; saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and decked with gold and precious stone and pearl! for in one hour so great riches is made desolate. And every shipmaster, and every one that saileth any whither, and mariners, and as many as gain their living by sea, stood afar off, and cried out as they looked upon the smoke of her burning, saying, What city is like the great city? And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein were made rich all that had their ships in the sea by reason of her costliness! for in one hour is she made desolate. And a strong angel took up a stone as it were a great millstone,

and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all. And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more at all in thee; and the voice of a millstone shall be heard no more at all in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth. After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God: for true and righteous are his judgments; for he hath judged the great harlot, which did corrupt the earth with her fornication, and he hath

avenged the blood of his servants at her hand. And a second time they say, Hallelujah. And her smoke goeth up for ever and ever. And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah.

NOTICE yet once again that this account of destruction by earthquake and fire occurs as before between the sixth and seventh epochs.

Notice next the position of both cities. One stands by many waters; pointing to discord: the other by the one river of water of life.

The foundations of one are in the volcanic earth, which instead of giving support, proves the cause of its destruction; the foundations of the other are all manner of precious stones. To the great city came in one hour death, mourning, and famine; in the other there is no more death, neither sorrow nor crying, for God shall wipe away all tears from all faces and feed his people with the bread of life.

The smoke of burning will become the incense of communion, and instead of the cup of wrath they will drink the new wine of the kingdom. In the great city all natural and artificial light fails them, but in the new Jerusalem there is no need of any outer light, whether of sun, moon, or stars; for the Lamb within shines through the new man and illumines both himself and all around. The plane of the sea, and all that is included in this symbol share in this destruction: therefore there is to be no more sea. The fruits, the pearls and precious treasures of all kinds so beautifully described, which are never to be brought into Babylon again, are found transplanted into the new city no more to depart. The work of life, its business, its pleasures, and its joys are all translated from the earthly to the heavenly plane, and in the translation all that is mortal perishes; all spots on the fruit, all decay in the precious woods. Neither is

there to be any more buying or selling, for in the heavenly kingdom the fruits are there for the plucking of all who need them.

We can easily understand that, to a Jewish mind, Babylon stood for all that was glorious and beautiful apart from the divine. With our clearer vision we know well that there is no such actual separation of human and divine, but that Babylon and Jerusalem are really two dwelling places of the one being. For the sake of the experience, for the results which could be obtained in no other way, we must dwell in Babylon, and it must be destroyed that the inner and sacred city may be disclosed. The fire that destroys the one forms the precious, everlasting foundations of the other. The gold is only refined to form enduring paths for purified feet to walk upon, while the many waters are healed by the tree of life by their side, and they flow in one living stream at the foot of the throne of glorified humanity.

No more shall the bridegroom and the bride seek for happiness in that which perishes; rather will their joy consist in saying to their brethren: "Come; drink the wine of life with us." The harpers no longer sing the praises of the transitory, but say, "Behold the Lamb!"

Instead of the unbrotherly competition implied in buying and selling, all will bring into the city freely of what each possesses of the beautiful and the needful. Thus we may rejoice when the angel says to us, "Babylon must be destroyed"; and instead of trying to hide our true selves in the earthly while the burning endures, let us join in the song of the redeemed, and say, "Though the furnace be seven times heated, yet shall not the smell of burning come near us, for one like unto a Son of Man is with us, even in the flames."

So the widowed Queen of our Babylon drinks the bitter cup to its dregs. Forsaken by

all who ministered to her comfort and prosperity, she experiences the result of this self-seeking; this unbrotherly separation. All stand afar off, and their only sorrow is the loss of their own material good. Silent, deserted, emptied of all its glittering beauty, the city lies a wreck at the side of the many waters, and she who boasted herself in her fancied security now sees naught but death, famine, and mourning. Alas for Babylon!

Here we see a reason why schemes for man's earthly prosperity so often fail, even when planned by unselfish, sincere reformers. Man, as an individual, has to go through, some time in his experience, and very often on this earthly plane, the overthrow of all that is material and evanescent. Yet the struggle to bring about a happier and healthier state of things is a noble one; the struggle is good, the partial victory also is good, but never let us be cast down when the noblest schemes fail, or

think that privation, limitation, the narrowness of man's life, the straitness of his surroundings, are necessarily evils; they rather, by cutting off some forms of life, cause others to spring forth, so that instead of the wild vine of the earth there will be the noble Tree of Life.

The earthquake, the fire, the famine, have done their work; the four angels of the Euphrates, that great river, have finished their strange work, and the way for the Kings from the Sunrising is now prepared. The spirit of evil, the adversary, the personification of discord with his two false witnesses is cast into the pit. Conflict, discord, the seething and fermenting process is over; the dark curtain which has been gradually falling, hiding from our eyes all that was so terrible, now slowly lifts again, that we may behold a very different vision, the City of Peace.

THE HOLY CITY.

I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more: neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And there came one of the seven angels who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb. And he carried me away in the Spirit to a mountain great and high,

and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel: And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. And he measured the wall thereof, twelve times twelve cubits, according to the measure of a man, that is, of an angel. And the building of the wall thereof was jasper: and the city was pure gold, like unto pure

glass. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; each one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth do bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the glory and the honour of the nations

into it: and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they which are written in the Lamb's book of life. And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the Tree of Life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall do him service, and they shall see his face; and his name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

Have I sufficiently impressed upon you the close, the intimate connection between the

last vision of destruction and the vision of beauty on which the curtain now rises. *This* city could not have existed but for the destruction of the other; nay, the very materials out of which it was composed are those formed by the action of the fire and the earthquake. Without these there would have been no gold or precious stones for the foundations and walls of the new Jerusalem; without the bitterness of the many waters there would have been no tree of life.

The same bride and bridegroom whose mirth was stilled before, now sing the new song. The harps of Babylon, whose strings would not resound to the songs of Zion, have become the "harps of God." John might well ask, as the elder did before, "Who are these and whence came they?" and the angel would reply: "These are they who have come out of the great tribulation; they are not strangers though thou seest them under a new

aspect; it is only the outward that has changed; they are thy brethren whom thou hast watched so long in the furnace of affliction, and broken on the potter's wheel."

Behold I make all things new! A new heaven, a new earth, a new universe; how pure, how beautiful! Not another, a different one, but the old converted, changed, born again. Yes, poor suffering humanity, the bitter tears you have shed, which seemed to fall unnoticed on the desert plains of your life, neither quickening nor refreshing its arid wastes are now the pearly gates of your new abode. The springs of your former life, which were dried up by the scorching suns of tropical days are now the emerald foundations of a city where there is no need of the sun. The disappointed and broken hopes, the dark sins, the failures, the limitations, all, all are changed into wondrous strength and beauty. Even the sea of trouble into which you sank seven times is

now a sea of glass, reflecting the blessed throne of calm assurance on which your true self reigns for ever.

The city lieth foursquare, for not yet is the outward completely passed away, but it now includes the 12 of universal man, for none may be finally shut out of this city. To all, whatever may have been their special part in these experiences of evolution, must come in good time the seventh day of rest.

The apostles, standing as a type of those who do the work of their Lord, and the prophets of those who teach, are both represented here. (Those 12 apostles among whom was the betrayer, and the 12 tribes including the fourth tribe of Judah, the conquering, ruling tribe, the completion of the individual man).

At the gates are twelve angels, for it is our higher self that leads us to the heavenly plane; it is the mediator within that conducts the man to the God; the human to the divine.

The angel within us must now take the golden reed and measure our life, and all that lieth not foursquare must be shut out. All that is selfish and cruel; that seeketh its own at the expense of another, must be left without the city, and cast into the lake of fire. The gates into our true being must be 12, and they must be always open; the foundation springs of action must be 12, and always pure and indestructible.

Beneath all this glorious harmony the attentive ear catches some undertones of sadness; some discordant strings waft to us faintly discordant notes. Without are those in whom perfect love has not yet cast out all fear. Man on this seventh day is not yet perfectly one with himself, there is something which still lies outside the rule of his being. Man is best described at this point as the Spirit *and* the Bride: there is yet the outer and the inner, although both speak with one voice, and utter the same invitation.

There is another aspect in which we may consider this "Without." The kings of the earthly plane bring all that is of their best into the city. So it is ever with ourselves. Sometimes we are conscious of an inner self where all is rest and unity; where truth reigns, and where discordant passions have no place. Into this holy chamber of the heart only the best and highest of our being can enter, and in the pure atmosphere of the holy of holies all is consecrated on the altar of our spirit.

SECOND VISION OF A SON OF MAN.

I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away ; and there was found no place for them. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write; for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son.

We must not overlook the second vision of the Son of Man which we have here, and which forms a fit close, as the former one made a fit commencement, of the Drama. The Alpha,

the Omega, the Everliving One, appears again. This time there is no description of his outward form, for we are on a higher plane; he is spoken of as a Voice from the throne, or is described by his soul characteristics. No longer standing in the earthly temple, by the seven-branched lamp, he is now seated on the Throne. Instead of declaring that he has the keys of Death and Hades, he describes himself as the Giver of the Water of Life! Thus we see man has now reached a higher plane. If he had not been incarnated, and gone through these seven stages, he might have been the victor over death and hell, he might have eaten of the first tree of life, but he would not have known life in its fulness; its marvellous beauty; its wonderful heights and depths. The rock of his being has been struck by the rod of affliction, the waters have poured forth, and that within him which thirsted has been supplied with living water, so that his whole being may

be completely satisfied. When we look with fear and wonder upon man during the sixth epoch of tribulation, or in the first epoch of self-satisfied hardness and ignorance, let us strengthen our hopes, and calm our fears, by looking backward to man as he was, and forward to man as he shall be for ever.

The Throne is mentioned more than twenty times in the Apocalypse, and it is always brought into special prominence between the sixth and seventh epochs. This has a deep significance, for the idea of the throne is that of dominion of the higher over the lower—a true judgment. This is the time when the psychic judgment begins to give place to that of the pneuma; when the lower phases of evolution are passed, and when the higher, truer self reigns without a rival on the inner throne of the being.

On the glassy sea in front of the throne,

—a sea mingled with fire,—stand the four living creatures. Ah! none of us can afford to speak lightly of that sea, nor of the fire that changes the restless, yielding wave into an abiding place for holy feet to walk upon. If the study of this Drama helps you to go through the waters and through the fires more worthily, with a stronger heart and a calmer assurance, then added joy will be mine.

Last of all John sees this sea no more; but instead he perceives the blessed River of Water of Life proceeding from the throne of God and the Lamb—of Man made One for ever.

APPENDIX.

APPENDIX.

We have made but scanty reference to the many allusions to other parts of the Bible contained in this book, or to the many resemblances and parallel passages. We have avoided it as much as possible; yet our history would not be complete without some reference to the other, the earlier Drama of Life, contained in the opening chapters of Genesis. There we have another sevenfold picture of man on a distinctly lower plane. We have the evolution of the Man from the material, while in Revelation it is the evolution of the Divine from the human. In the first drama we are carried forward until the first Adam is made a living soul, in the latter we go forward until the second Adam is made a quickening spirit. Let us compare the two a little.

In the beginning God created the heaven and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

In the beginning God made the heavens and the earth. At the close, John says, "I saw a new heaven and a new earth." The earth was without form and void, but the city (as a type of the new heaven and earth) lieth foursquare, and the length and breadth and height of it are equal.

The Spirit of God moved upon the face of the waters, and the Spirit abides by the river of water of life. After this general description we have the seven days of man's physical evolution, which bear a close resemblance to the seven days of his spiritual evolution.

God said, Let there be light: and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God

called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

First Day. Light separated from darkness.

Man, in his first stage (as spoken of in our Drama) knows only, as it were, the difference between light and darkness; good and evil; happiness and misery. It is the time of sharp contrasts, when the white light of youth is around him.

God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

SECOND DAY. Water separated from the land; heaven from earth.

Man learns to separate the solid, the enduring, from the transitory: he exchanges the apparent and shifting for the abiding, he learns to tread the earth beneath his feet, and to look up to the heavens above him.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas; and God saw that it was good. And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind: and God saw that it was good. And there was evening and there was morning, a third day.

THIRD DAY. The grass, the herbs, and the fruit trees,—the food for man and beast now appear.

Man learns to distinguish between the wild vine of the earth, and the true vine; between the tares and the true bread of life. He learns to till the ground, to cultivate, to train himself for a future; he no longer lives entirely in the present; he plants and waits until his harvest is ripe.

God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And there was evening and there was morning, a fourth day.

Fourth Day. The last on the earthly

plane. This is the day of Wisdom. The light and the darkness are now settled, defined, kept each in his proper sphere. The sun rules the day, and the moon and the stars rule the night. Man chooses between the bed of sloth and the morning star; he has attained to manhood, and the more material part of his life is now complete; the outward part of his course is run.

God said, Let the waters bring forth abundantly the moving creature that hath life, and let fowl fly above the earth in the open firmament of heaven. And God created the great sea-monsters, and every living creature that moveth, which the waters brought forth abundantly, after their kinds, and every winged fowl after its kind: and God saw that it was good. And there was evening and there was morning a fifth day.

Fifth Day. Animal life is introduced, and a higher plane reached.

It is also higher on the psychic side. The plane of the sea now engages our attention. In the first case it is filled with life suited to it, and in the second case man makes it either a blessed means of intercourse with others, or a barrier to shut them out. From it proceeds those trials which may be changed into the form of the blessed kings of the East, or into that of the three false ones rising from the sea to hurt and destroy.

God made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male

and female created he them. And God saw every thing that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

Sixth Day. The last before entering into rest. Man is now complete; he leaves the dust to which his outer form properly belongs, and arises a Son of Man.

We have at the close of this sixth epoch two contrasted beings:

First. A perfect animal-man.

Second. A perfect psychic-man.

Without fault or blemish each Adam stands before us, ready to enter upon a higher life after a seventh day of rest.

The first Adam judges the earthly from his earthly throne; he is able to rule over the lower creation and give names to all living creatures, showing that he comprehends them fully and has true sympathy with them.

The last Adam judges the heavenly from the heavenly throne; he also knows and sympathises with those who are on a lower plane than he occupies.

And the heaven and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it: because that in it he rested from all his work which God had created and made.

Seventh Day. Man now enters into rest, and, for a time, conflict is over; discord gives place to harmony; the perfect flower now blooms in the Garden of the Lord. The first Adam is placed in the Garden of Eden and is bidden to eat of the fruits and drink of the four-branched river. The second Adam enters the sphere of blessed rest; he eats of the twelve-fold fruit that grows by the one river.

The first Adam has communion in the evening with his higher, his creative self; the second has conscious union with the highest at the wedding supper. To both, after this eternity of joy, must come a period of unrest, of separation, to be followed by a yet higher, nobler, more perfect and fully orbed life.

The Lord God planted a Garden, eastward in Eden; and there he put the Man whom he had formed. The Tree of Life also was in the midst of the Garden, and the Tree of Knowledge of Good and Evil.

And a River went out of Eden to water the Garden, and from thence it was parted and became four heads.

And the Lord God said: It is not good that the Man should be alone; I will make a helpmeet for him.

You will now easily understand the meaning of the figures used in both Dramas. The

Man and Woman of the first Drama are the Bride and Bridegroom of the second: the Garden of Isolation is changed into the City of Brotherhood: the four-branched river of Individuality becomes the one river of Unity: The double Tree of Life and Knowledge of Good and Evil, becomes the one Tree of Life with its twelve universal fruit seasons. This double tree of the Outer and the Inner confronts the earthly man at the commencement of his path. He is to know good and evil; to separate them for a time into opposing forces, that through his struggle he may be evolved into a higher being. During this period he may not, he cannot eat of the tree of life, for while he thus judges and lives on the plane of illusion he cannot enter into true life. But when the evolution is completed and he sees that there are not two opposing forces, but one Spirit, then he may pluck the fruit of the tree of life; the "Thou shalt not" is no longer

necessary, for within him are no discordant passions and from without nothing harmful can enter, because there is no response to it from within. Blessed Sabbath! even here our spirits yearn for thy dawning! When shall our feet stand within thy walls, O Jerusalem!

THE END.

A. Stewart & Co., "St. Mary's Press," Paddington, W.

Now ready,
Uniform with this Volume, Price 2/6, buckram cloth.

"I AWOKE."

ENLARGED EDITION.

COMMUNICATED BY AUTOMATIC WRITING.

"I AWOKE" describes conditions of Life on the Other Side, and gives the experiences of some who have passed over.

It is divided into two parts:

I. THE PSYCHE.

II. THE PNEUMA.

with an Appendix on the

FOURTH DIMENSION.

DAVID STOTT, 370, Oxford Street, W.
And of all Booksellers.

2.Am.200.
The drama of life, or the evolu1895
Countway Library BEG6311
3 2044 045 760 477

2.Am.200.
The drama of life, or the evolu1895
Countway Library BEG6311
3 2044 045 760 477